



# The Antiquary.

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## Easter.

By JOHN FENTON.

*Sparsum cruorem postibus vastator horret angelus:  
Fugitque divinum mare, merguntur hostes fluctibus.  
Jam Pascha nostrum Christus est, Paschalis idem  
Victima,  
Et pura puris mentibus sinceritatis azyrna.*

VESPERALE ROMANUM.

**T**HE story of Easter is, as it were, the story of humanity. For Easter is not like those feasts that arose in primitive times and then decayed, nor like those that have arisen in later days and have no linkings with the past. Neither is it like those feasts that keep always within the circle of the race that gives them birth. But Easter, being born in primitive times, has grown with humanity and has gathered into itself memorials of each generation that has observed it; and from being at first a feast of the Semitic race has passed into Aryan lands and taken an Aryan name. Hence it comes that fully to understand the feast as we keep it now, we must seek to know it from its beginnings among the children of Shem in the ages of the past.

### The Semitic Feast: Pesakh and Massoth.

And here, at the very outset, there meets us a living relic of primitive times, for this ancient word *pesakh*, so ancient that even in Hebrew it is obsolete save as a name for this one feast, has passed through the *paskha*\* of the Septuagint into the Latin *pascha*, which is still the Roman name of Easter, and has an offshoot in our English *paschal*, the epithet of the sacrificial lamb.

The origin of the Pesakh-feast we know not; but we may conjecture it to have been

\* Heb. פֶּסַח, Gr. πᾶσχα.

somewhat thus. In those far-off ages, when as yet Hebrew and Arab, Phenician and Assyrian were not, because the Semitic people were not yet divided, but pastured their flocks and herds together as children of the great High-Father, their worship was simple as their life. The cattle which formed their wealth and sustenance, furnished also the victims for sacrifice. If the evil spirit of the desert carried off a member of the herd, or if the evil spirit of the murrain swept off the flocks, he was propitiated with a sheep or a goat; and when the herds were kept safe from disease and harm, the gratitude of the shepherds found expression in slaughtering an unblemished animal from the herd.\*

But the nomad pastoral life, necessitating journeys by night under the cool clear light of the moon and stars, led the Semites to the beginnings of that study of astronomy which was afterwards so deeply cultivated on the Babylonian plains. Guided in journeying by the silvery light of the moon and reckoning the lapse of time by the periods of his revolutions, the nomad Semites looked upon the moon both as the measurer of time and as a beneficent power. Hence there arose both the ancient reckoning by lunar months, and the ancient worship of the god of the moon. The days of the new and the full moon are familiar to us all as ancient holy days of the Semites. In addition to these, the tenth day of the month was also hallowed, for some reason that cannot now be recovered. But beyond these days in each month there were special seasons when the invocation of the moon-god seemed especially needful. One of these was the vernal equinox. To us in western lands the equinox is the beginning of spring and the new life of the year; but in

\* The Assyrian tablets of magic and incantations have shed great light upon primitive Semitic thought. Cf. Lenormant: *La Magie chez les Chaldéens*, 5, 6, ff.

† To the Semites the moon was a God. Dr. Goldziher (*Der Mythos bei den Hebräern*, 68 ff.) treats excellently of the value of the moon to nomad peoples. Mr. Spencer (*Principles of Sociology*, i., App. p. u.) doubts whether primitive man took much interest in the moon. But certainly peoples who are fair types of primitive man find the moon very useful. Dr. Sprenger tells how the Arabs find him so (*Leben u. Lehre d. Mohammad*, iii. 530). Casalis (*Les Bassoutos*, 150) and Moffat (*Mission Labours*, 260) show his use to South African peoples. Cf. also, Hahn: *Tsunib Goam*, 41, 42.

the east it is the beginning of summer, when the early harvest is already ripe, when the sun is parching the grass and drying up the wells, when, as Egyptian folk-lore has it, a serpent wanders over the earth infecting the atmosphere with its poisonous breath.\* Then on the tenth day of the lunar month sheep were sacrificed and their blood sprinkled over the gates of the folds and the entrance of the tents that the spirits of drought and pestilence might pass over and harm not the shepherd and the flock. Such, so far as traditions and survivals enable us to reconstruct it, was the Ur-Semitic feast of Pesakh: the sacrifice of *Sparing or Passing over*.†

But not in this form does Pesakh meet us in the Old Testament. The time came when, under the influence of the Great Prophet, the sons of Jacob exchanged their primitive henotheism for the worship of Yahweh; and Israel, revived by the new creed, burst the bonds of Egyptian slavery. And when tradition told in after years of the wondrous deliverance from Egypt, and how the Pesakh-blood kept Israel safe when the destroying angel laid low their Egyptian foes, then the memories of that deliverance gathered round Pesakh and transformed it. The sacrifice remained unchanged. The lamb was still chosen on the tenth day of the lunar month after the equinox, and the blood sprinkled on lintel and doorpost;‡ but it was no longer a cry to the moon-god for aid against the demons of the drought, but a song of thanksgiving to Yahweh for his great deliverance.

Then came the entrance into Canaan, the great change which made Israel an agricultural people with higher beliefs and newer customs. Of these latter, one especially demands notice. Everywhere the beginning of the harvest has been held by primitive agriculturists as a season especially holy. There is the Pongol festival in Southern

India, to inaugurate the use of the new rice. There is the great feast of the Zulus in December, when the king sacrifices a bullock, and so renders it lawful to eat the new-ripe mealies.\* Nay, some German and English communities which do not allow corn to be cut till the village officer has ceremonially opened the harvest, show a relic of the same belief. And this special importance of the harvest is emphasized by the solar reckoning which accompanies agriculture. For thus the cycle of the year is forced upon the attention of the people, and with the recurrence of each harvest the old cycle is seen to be completed and a new one begun. This, too, Israel felt and expressed in the Feast of the Massoth, the unleavened cakes. When the grain was grown ripe, the sheaf of the first-fruits was presented before Yahweh, and then for seven days the houses were purified of the old corn and the old leaven. Only the simple corn was eaten during those seven days until the old corn and the old leaven were clean passed away, and then the new leaven was eaten with the new corn in the new year.†

But in Canaan and Egypt the harvest comes in March, so that the festival of the unleavened cakes fell at the same time as the Pesakh-feast. And the older feast gathered into itself the harvest-feast as it had gathered up the deliverance from Egypt.‡ Henceforth, on the fourteenth day of the month the lamb of the Pesakh-feast was slain and eaten with the unleavened bread of the Massoth-feast, a memorial in brief of Israel's whole history, of their early henotheism and their worship of Yahweh, of their nomad and their settled life, of their bondage in Egypt and their conquest of Canaan.

Thus transformed the ancient feast was

\* Gover, in *Journal of Royal Asiatic Soc.*, N.S., v. 91, ff; *South African Folk-lore Journal*, i. 134 f.

† Lev. xxiii. 1-15.

‡ Deut. xvi. 1-8. Dr. Wellhausen, however, thinks that the Massoth saved Pesakh from decay. This is again an instance of the necessity for controlling philology by anthropology. The philologist, who always begins with late and corrupt forms, and works back toilsomely and often in vain to earlier and more perfect forms, is tempted to think that the old always yields to the new; whereas the anthropologist, who has numerous early forms to study and to compare with the more corrupt, knows that the exact reverse is the rule.

\* Klunzinger: *Upper Egypt*, 184.

† Ewald (*Alterthümer des Volkes Israel*, 460 f.) is still the only satisfactory authority on primitive Semitic festivals. Dr. Wellhausen's work (*Geschichte Israels*, i. 84 f.), excellent from the philological side, is sadly marred by the author's lack of anthropological knowledge. He calls human sacrifices, for instance, a "supplementary generalization." The human sacrifices of the Mexicans were "generalized" enough, without doubt, but not in Dr. Wellhausen's sense of the words.

‡ Exod. xii. 1-14.

kept year by year till there came that memorable Passover when One was crucified on Calvary, closing the book of Hebrew history for ever, and opening the one that is yet unfinished. But for the disciples of Christ His death gave a new significance to the Passover-feast, a significance which the Apostle of the Gentiles himself shall tell us: "Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." These words, the germ of a newer and a higher symbolism, St. Paul wrote to the little church of Hebrew Christians in Rome, and in so doing transplanted the Passover with its new meaning into the very centre of Aryan life.

#### The Aryan Feast: Easter.

I need not pause to tell how that little church grew into the great Papal Church of Rome, nor need I dwell on the details of the change from the Passover on the Saturday to the Feast of the Resurrection on the Sunday, or on the discussions that have grown thereout. Let us rather notice another point. The Passover was a stranger in the Roman Calendar. It was not a Roman holiday, offering the Christians a convenient time to gather together, and so becoming transformed into a Christian feast as the empire became Christian. The reckoning of the Passover, too, was lunar still, while the Roman Calendar was solar, so that the perpetual shifting of the Passover, year by year, kept it from uniting with any pagan feast. And so the Passover gathered up little of Aryan customs until, along with the first missionaries of Rome, it came into contact with Teutonic paganism; and then it not only gathered up Teutonic life into itself, but even reflected that life back upon Rome.

But what was this Teutonic life?

It was none other than the old Aryan life, such as it was in the old Aryan home before the Vedas were sung and long before the splendid Brahman ritual had grown up. The feasts and sacrifices were still feasts and sacrifices of the family or the village, ordered by no calendar, but offered up whenever there was need or whenever the change of the

seasons demanded prayer or praise. There were feasts of the New Year, of the Spring, and of the Harvest, but they varied somewhat from year to year, and even from village to village. There were feasts at each season in each Teutonic village, but there were as yet no great feasts of the Teutonic people held simultaneously over the whole land. And this again affected the Passover feast. For though it came in along with the Roman Calendar, which helped to gather the Teutonic feasts round its own fixed points, yet the Passover was but one such point out of several, and had nothing in common with the pagan feasts to attract them to itself. So that though it gathered up Teutonic life it did so jointly with the other Christian feasts, and as it varied itself from year to year and the pagan feasts varied from village to village, it happened that the pagan feast that was celebrated at the Passover in one village was celebrated at Pentecost in another, and that which was celebrated at Pentecost in one year was celebrated at Passover in the next. And so the relics are scattered still; and to recover the early Passover customs of the Teutons we shall have to gather up fragments from St. Valentine and Pentecost and St. John.

And the Passover seems moreover to have had in itself something that attracted the new converts, for they dropped the Roman *Pascha* and gave the feast their own Teutonic name of *Easter*, the meaning of which alas! is no longer certain, now that the Teutonic goddess Ostara has faded away in the light of criticism. And in this peculiar attractiveness of the Christian element of the feast lies, perhaps, the explanation of the fact that in some parts—it may be from revulsion of feeling—all the old Aryan customs have died away; while in others—out of simple love and reverence—the people have gathered round Easter usages that do not really belong to it.

Yet we can still trace in Easter customs the relics of three ancient ceremonies of our Aryan race: the Blessing of the Fire; the Blessing of Marriage; and the Blessing of the Fields.

*First, the Blessing of the Fire.*—Ancient among the most ancient beliefs of the Aryan race is the belief in the protecting

power of fire. Even the poets of the Rig-Veda knew as an old tradition that

"The friends of the holy law had kindled Agni, the men of the olden time to bring them aid."\*

Evening and morning in the Vedic times were the fire-sticks twirled till the young god sprang forth to protect his worshippers from the ghosts and demons of the night, to herald the approach of the dawn, and to shower down upon his faithful long life and peace and abundance of blessing.† On two points did the Vedic poets lay especial stress: that the fire should be pure and that it should be perpetual. Already these ideas, in a less developed form, had been carried from the ancestral Aryan home by the two great Western branches of the race. The Classic branch laid emphasis upon the perpetual nature of the fire, and for Greek and Roman, Hestia and Vesta, with the sacred fire eternally burning in their temples, stood in the place of the ancient Agni.

But to the Teutonic branch the purity of the fire seemed its most essential attribute. So long as that purity was maintained, prosperity remained; misfortune and disease came so soon as the fire was profaned. Then it became needful to procure a new, pure fire to drive away the evil. And this new, pure fire—the "need-fire"—still lingers in our midst; created too in the very manner the Rig-Veda commands. In Scotland, when the "quarter-ill" made its appearance, the "muckle wheel" was set in motion and turned till fire was produced. From this virgin flame fires were kindled in the byres. At the same time, live coals were given the neighbours to kindle fire for the purification of their homesteads, and turning off the disease.‡ In England, also, the same "need-fire" lingers on, kindled too by the violent and continuous friction of two pieces of wood; and if the cattle pass through the smoke their well-being is assured.§ Nor is it lacking in Germany, as the researches of Dr. Mannhardt abundantly show.¶ Had the fires developed alone,

\* *Rig-Veda*, v. 8, 1; Ludwig: *Rig-Veda*, i. 373.

† *Rig-Veda*, i. 36, 14, 15; i. 148, 1; iv. 11, &c. (Ludwig, i. 284, 315, 363.)

‡ Gregor: *Folk-lore of N.E. Scotland*, 186.

§ Henderson: *Folk-lore of Northern Counties*, 167, 168.

¶ Mannhardt: *Der Baumkultus der Germanen*, 518 ff. Let me here express my great obligation to

there might have been a Teutonic fire-worship; but Christianity came while the "need-fires" were yet unsystematized, and so they attached themselves in various ways to the various Christian feasts. In Scotland they gathered chiefly round Beltane-day and Hallowe'en. In England the holy seasons were thought to hallow the fire that was alight when they dawned, so that the new fire was supplanted by the permanent fire whose sanctity was renewed by each holy-day.\* In Germany, too, the fires gathered round various feasts. But the German mind, tending thus early to mystic symbolism, was touched sympathetically by the likeness between the new fire and the unleavened bread, each denoting a putting away of the old and unclean, and a beginning afresh with the new and pure. So they came, as they come even now, to the priest on Holy Saturday that he may strike new fire from a flint, whereat to light the long oaken and beechen stakes they have brought with them. These they carry home alight, one portion to kindle the new fire ready laid on the hearth, praying the while that God will keep the homestead from fire, hail, and lightning. Another stake is carefully preserved and laid on the hearth during storms to keep away the thunderbolts. A third portion, burnt to ashes, is carried on to the fields to keep them from harm, thus in every way preserving the Aryan tradition.† And good old Bishop Boniface, not knowing how these things might be, wrote to Rome to ask if they knew the custom there of striking the new fire from the flint. To whom Pope Zachary replied that they knew it not.‡ But the Church, ever quick to see how pagan ceremonies might be transformed, took up the new fire and embodied it in the Office for Holy Saturday as a memorial of Him who died and rose again, and the rubric now stands thus:—

Dr. Mannhardt's exhaustive collection of facts. I cannot better endeavour to discharge my indebtedness than by recommending the book to all who do not already know it. It is sincerely to be regretted that Dr. Mannhardt was not spared to complete the work he had so excellently begun.

\* Gregor: *u.s.* 167; Henderson: *u.s.* 72.

† Mannhardt, *u.s.* 503, 504.

‡ Mannhardt, *u.s.* 503; Martene: *De antiquis ecclesiæ ritibus* (Bassani, 1788), iii. 142. In Florence the new fire was kindled by a stone brought from Jerusalem (Martene: iii. 145).



*Hora competenti dicuntur Hora. . . . Interim excutitur ignis de lapide foris Ecclesiam, et ex eo accenduntur carbones . . . . Dicta Nona, Sacerdos . . . . ante portam Ecclesie, si commode potest, vel in ipso aditu Ecclesie, benedicit novum ignem.*

In this form the new fire came back to England, and has spread wherever the Roman Church is known, so that Easter, as was said, not only gathered up Teutonic life into itself, but even reflected it back upon Rome.\*

*Next, of the Blessing of Marriage.*—There are two ways in which marriage in early society differs from marriage in our own. The ideas of primitive peoples concerning relationships are not as ours. Where we begin with the individual and divide and subdivide a group until we know distinctly the relationship of each individual to every other, primitive men begin with the group and collect individuals under one common class, so that all the old men are "fathers" to the middle-aged men, to whom all the young men are as "sons." And so all the members of a class are "brothers" to each other. This arrangement has the effect of bringing into relationship individuals very slightly connected by blood.† In this way the foundation was laid of the feeling of kinship that afterwards plays so considerable a part in the village community. In respect of marriage, this led in some cases to an extension of marital rights from the individual to the group; but where this was not so, the group naturally concerned themselves in their brother's marriage, for it was of consequence that he should not marry a woman with whose relatives there was a blood feud, who worshipped hostile deities, whose coming into

their group might in some way provoke the ancestral gods to wrath. So that every way there grew up a communal interest in marriage, and a religious interest withal.

Moreover, primitive peoples delight to capture their wives, a custom arising principally from the constant practice of war, in which spoils, of whatever kind, confer honour upon the warrior.\* There may very possibly have been also local reasons in addition to this general one; and the influence of all was so great that even when actual capture had died out, the form of capture was still preserved as a fundamental usage of the polite society of early times.

Now, of both these customs—communal interest in marriage, and marriage by capture—survivals remain in Teutonic Easter customs.

Of the interest of the village community in the marriage of its members—a subject which will elsewhere be treated by another pen†—I will only say that the earliest record of it in Aryan literature is in the *Rig-Veda* (x. 85, 26, 27), where the bride at her homecoming is presented to the *vidatha*, the religious assembly of her husband's village;‡ and perhaps the latest in Mr. Thomas Hardy's *Under the Greenwood Tree*, in which the reluctance of a modern bride to comply with the old custom by circumambulating the village is very skilfully delineated. I pass on to note that it is in the spring, when, as one of my predecessors§ correctly observed,

"A young man's fancy lightly turns to thoughts of love,"

that the Teutonic peoples seem to have concentrated their attention upon this important

\* There seems to be little doubt, on the evidence, that the new fire came into Rome from Germany. There are, of course, various other new fires, that of the Greek Church in Jerusalem, for instance, and the grand ritual of the old Mexican Church in Bancroft's *Native Races of the Pacific*, iii. 393 ff.

† This doctrine is practically that classificatory theory which Mr. L. H. Morgan propounded. The theory is gradually turning out true. I myself adduced evidence a year ago (*Early Hebrew Life*, 15-20) showing that such a classification lay at the bottom of the Semitic terms of relationship, and now the excellent work of Messrs. Fison and Howitt—*Kamilaroi and Kurnai*—proves the existence of the classificatory system in Australia. In thus adhering to the general doctrine of a classificatory system, I do not necessarily assent to all Mr. Morgan's hypotheses.

\* This is the explanation of Mr. Spencer, whose discussion of early marriage is the most satisfactory hitherto published (cf. his *Principles of Sociology*, i. 650 ff.). In saying this I imply that I conceive Mr. McLennan's work, epoch-making though certain hold it to be, to be something musty. It is valuable, however, as a collection of references. Mr. Darwin (*Descent of Man*, chaps. xvii., xix) seems to incline to look upon wife-capture as a survival of the *Law of Battle* among mammals.

† My friend, Mr. G. L. Gomme, who opened up to me this aspect of primitive marriage. He will go more minutely into it in his *Folk-lore Relics of Early Village Life*, which will appear anon.

‡ Cf. Ludwig: *Rig-Veda*, iii. 261.

§ Prof. Hales, *ANTIQUARY*, v. 42, quoting Tennyson.

subject, and that we have accordingly a whole series of marriage customs ranging from early spring to early summer. St. Valentine has already been shown to have become a centre of "love-antics;" and my successor should notice a whole group of May marriage customs illustrating the Miltonic story of

"Zephyr with Aurora playing,  
As he met her once a-maying."

One of the earliest forms of the survival is in the village of Thondorf, in Saxony, where it is customary for a young man and a maiden to hide themselves on Pentecost outside the village among the bushes, or the long grass.

The whole village turns out with music to seek the "bridal pair." Having found them, a triumphal return is made to the village.\* Here there is a palpable survival of capture and communal interest, and in other similar customs in Germany, the ceremonies are unquestionable relics of actual consummation of marriage.† In Silesia the girls are parcelled out to the youths on Easter Monday by an official temporarily chosen for that purpose; in others there is a sale of them by the village justice. In England both forms are very well preserved. In our Northern Counties the boys on Easter Day pull off the girls' shoes, for which the girls retaliate on Easter Monday by pulling off the boys' caps. In Lancashire, Cheshire, and Staffordshire the youths "lift" the girls on Easter Monday, and the girls the youths on Easter Tuesday.‡ In the *Book of Days*,§ the "lifting" is described as being performed by the lifters joining their hands across each others' wrists, and then, making the lifted one sit on their arms, lifting the individual two or three times.

That this taking off of shoes and lifting is a relic of an earlier capture, is shown by the old "Hock-day" custom for towns-people to divide into two parties on the second Monday after Easter and draw each other with ropes. The Hampshire "hocking," as a rough seizure, stood just midway between capture and lifting.|| *Notes and Queries*¶ gives an authentic instance of lifting at Crewe,

\* Mannhardt, *u.s.* 431.

† *Ibid.* *u.s.* 469.

‡ Henderson, *u.s.* 84.

§ Vol. i. p. 425.

|| Strutt: *Sports and Pastimes*: bk. iv. ch. iii. No.

14; Brand: *Pop. Antiq. s.v.* Hock-day.

¶ Ser. I. vi. 194.

in 1852. In this case the person lifted was placed in a chair, a form which furnishes a transition to the custom of swinging the girls instead of lifting them. This usage is referred to in a popular song of the Wot people of Livonia, which is, perhaps, novel enough to bear quotation:—

Dorfes Knaben, liebe Brüder,  
Schaukelt nur nicht allzu heftig,  
Schwinget nur nicht allzu kräftig,  
Dass ich nicht zur Erde falle;  
Bei der Schaukel steht kein Bruder,  
Unterhalb sind keine Tücher,  
Niemand der mich fassen könnte,  
Der mich aus dem Schmutzen höbe.

\* \* \* \*

Lass mich meine Schaukel sehen,  
Welchem Baume sie entsprungen,  
Ist doch nicht aus Erlenbäumen,  
Nicht gemacht aus Weidenbäumen?  
Gar zerbrechlich ist die Erle,  
Gar zu beugsam ist die Weiden,  
Ahornhölzern sind die Schlingen,  
Ulmenhölzern sind die Stützen,  
Und die Unterlag' aus Weiden.\*

Another group of customs connected with marriage is the ball-playing at Easter. The origin of the game I must leave to future explorers, but its connection with marriage seems indisputable. In North Germany the young people call at the house of a couple who were married in the previous year, and beg the "bride-ball" with this song:—

Wir mahnen uns den brude-ball,  
Und wenn se uns den ball nicht gewen,  
Den will'n wi ihr den mann wegnehmen,  
Den will'n wi 'n ihr verschenken,  
Se sol da wol dran denken.†

Here the gift of the ball is evidently a kind of fine or release to the commune, such as are very common in early society; and the numerous traces of bride-balls collected by Dr. Mannhardt,‡ all point to some such origin of the usage. In England, the Corporation of Newcastle were wont to go out in their robes to witness the football game on Easter Monday; and in Yorkshire and Durham, Brand tells us, the pulling off of shoes was wound up by an entertainment of dancing on Easter Wed-

\* Schiefner, in *Mélanges Russes* (St. Petersburg), iii. 225.

† Kuhn: *Nord deutsche Sagen*, 372.

‡ *Baumkultus*, 471 ff. This doctrine is confirmed by the evidence collected by Dr. Schmidt in his interesting *Jus Prima noctis*. The examples he gives show clearly the transition from the actual to the symbolic fine.

and  
stockings

nesday, at which a tansy-cake is made. Combining this with the doggrel commencing "At stool-ball, Lucia, let us play," there seems to be a general linking of tansy-cakes and ball-playing and marriage customs. But how the reverend and celibate Fathers of the Roman Church came to take up with this game of ball, as there seems no doubt they did, is at present inexplicable.\* Still, enough has been said to show what interesting relics of early marriage customs were incorporated with the Easter feast.

*Finally, of the Blessing of the Fields.*—Here the Easter customs have undergone another change. In England they have suffered greatly from the Reformation and the great Puritan movement. It is not the least regrettable incident of the fervour of that movement that its leaders, in their hatred to the Church of Rome, swept away with that Church many of the purely Aryan customs that had grown up round it, and included in their denunciations of "Popery" much that "Popery" could never have created. This fervour did not much harm the primitive fire and marriage customs, for these were old and pre-Christian; but it did great harm to agricultural customs, which, being of later origin, had frequently taken a Christian shape. Hence I have found scarcely any trace in England of the manifold minor beliefs and usages which are so numerous in Germany. If any such exist, they are not to be found in the great collections of our folk-lore. In Germany, the cattle are stroked with holy palms, and the fields smitten with the same; fruit-trees are bidden to bud, lest they also be beaten; squirrels and hares are hunted; bees are rendered industrious by placing holy palm on their hives. If, therefore, any readers of this paper should meet with similar customs in their villages at Easter they will do a good deed by recording them in these pages for the benefit of future researchers.

Only two customs have left perceptible traces in England. One, the perambulation of the fields, has passed to Whitsuntide, and therefore falls beyond my boundary; the second, of which I have now to speak, is that of the Easter egg.

Where shall we seek an explanation of the

\* Brand: *Pop. Ant.*, i. 151; Mannhardt: *Baumkultus*, 478.

Easter egg? Shall we seek it in the mythologies of Egypt and Babylonia with their mystic speculations on the cosmic egg? or shall we seek among our own forefathers for an explanation, homely perhaps, but true?\*

Our forefathers, let us remember, were not men of high culture. Their fathers before them had believed that to become brave, one should eat brave men's hearts, and to become wise, eat wise men's brains, and their children after them used all manner of magic, from the hand of glory to the ladybird. Yet they were not unthinking savages. Agriculture and the traditions of migrations had given keenness to their intellects and awakened an interest in things around them. What could such men say about the eggs they saw in their farmyards and henroosts? The egg was unlike the young of any other creature. Crush it, and it was a mere shapeless liquid mass: leave it to be hatched, and there came out a little bird. The conclusion at which they arrived was that the egg was inhabited by a little bird, just as the Ehsts still believe that luck-eggs have little birds in them. Then the analogy between eggs and acorns, beans and similar seeds,† seems to have impressed our forefathers, and the belief in the little bird in the egg developed into a belief in the life in the egg. Thus we have the fairy story of the giant whose heart was in an egg, the crushing whereof brings about the giant's death, with still further developments in the wonderful bird's wing in the magic

\* If the reader has been surprised that I have hitherto ignored mythology, his surprise will no doubt here increase to its extreme height. My answer must be simply that I am here dealing with social customs, which are distinct from mythology. Mythology, if it be anything at all, is the meditation of the intellect on the facts of physical nature; social customs are the outcome, often unconscious, of the circumstances of daily life, the quarrels and wants and successes of primitive society. Mythological ideas about Ba'al and Agni have nothing to do with the social necessities which produced the fire-drill; and communal marriage does not result from a contemplation of the "goings on" of the heavenly bodies. That mythological ideas may in later times have influenced men's views on the origin of the fire-drill and communal marriage is very likely, just as it is likely that the fire-drill and communal marriage influenced men's ideas of the gods; but the origins of mythology and social customs are perfectly distinct, and are got at by different methods.

† Cf. the "fairy-eggs," the nuts from the Azores, in Scotland.

acorn and the splendid dresses that Cinderella draws from her walnut shells.\*

Nor was the belief confined to fairy tales, but was an influential factor of daily life, and numerous relics of it still remain. Primarily comes the eating of the egg in order to gain the strength that is in it. This still survives in some parts of Ireland, where the young men on Easter Day eat eggs till they become well-nigh ill.† In a more refined form we find the idea in the *Benedictio ovorum* of the Roman missal :

*Subveniat, quasumus, Domine, tuae benedictionis gratia huic ovorum creatura: ut cibis salutaris fiat fidelibus tuis, in tuarum gratiarum actione summentibus, ob resurrectionem Domini nostri Jesu Christi.*

In whatever way, in fact, the egg was assimilated, the virtue passed into the eater. Thus in Germany the plough is driven over a loaf and an egg buried in the field in order to secure a fruitful harvest; or the ploughman will eat two new laid eggs on the newly-ploughed field. This indeed is a double survival, inasmuch as the virtue passes not only from the egg to the eater, but from the eater to all his possessions. Or, again, a loaf and an Easter egg are put into the first sheaf to ensure an abundant crop in the new year. And this leads us directly to that more developed Easter custom, common to England, Scotland, and Germany, where the boys neither eat the eggs nor bury them, but simply roll them over the fields, to enrich the seed-corn beneath. In Westfalen, the bells of the churches are believed to fetch the eggs from Rome; in the north of England, they are found in hares' nests.‡

A further development, due probably to the influence of the Christian feast, is the belief in the special virtues of eggs laid during Easter time. In Westfalen, eggs laid on Maunday Thursday give cocks that change colour every year. Elsewhere, eggs laid on Good Friday are held to have the power of extinguishing fire, especially when thrown into it backwards. In Suffolk such eggs will

never go bad and are an excellent preservative against colic.\*

Nor are the virtues of the egg exhausted yet. In Westfalen, at Easter-time, eggs laid in a row on the ground are taken up one by one and put in a basket, while others are running to a bush near at hand, to bring back a green twig; a relic, apparently, of an old divination, though now degenerated to a wager. In Lausanne the same divination is practised by dancing backwards through a number of Easter-eggs laid on the ground. If successfully accomplished, this feat, like jumping over candles and so on, predicts a prosperous new year.†

Moreover, the Easter-egg is found in connection with holy water. In Westfalen eggshells filled with water are emptied out on to the fields to protect the harvest; of which custom there seems to be a relic in Scotland, where the children, on Peace Sunday, float eggshells in water, without any notion, however, of any meaning in their sport.‡

Here, with the conclusion of the third great Easter custom, I will cease. With one exception, that of Good Friday buns, which I omit of set purpose, the remaining beliefs are unimportant, and may be dealt with in a note.§

And now let the sociologist be permitted to preach somewhat by way of summing-up.

It was said that the story of Easter is, as it were, the story of humanity. It is so, in telling of the passing of the feast from Semitic to Aryan lands, and of its interweaving of Semitic and Aryan customs, mirroring thus the

\* Kuhn: *Westfälische Sagen*, ii. 133; Brand: *Pop. Antiq.*, i. 129; Schönwerth: *Aus der Oberpfalz*, ii. 85; Henderson, *u.s.* 85.

† Kuhn: *Westfälische Sagen*: ii. 152; *Notes and Queries*, ser. 4, vi. 68.

‡ Kuhn: *Westfälische Sagen*, ii. 147; Gregor: *u.s.* 167.

§ Among such beliefs are the dancing or three steps of the Sun on Easter Day, and the divination of a good year by the height of the water on that day. Hare hunting and decoration of wells and holy springs are common customs. Divinations of weather are of the usual kind. Only one is worth quoting, predicting what will happen in 1886 when Easter falls on April 25:

Quand George Dieu crucifiera,  
Quand Marc le ressuscitera,  
Et que St. Jean le portera,  
Le fin du monde arrivera.

*Notes and Queries*, ser. 2 vii. 45.

\* Campbell: *Tales of the West Highlands*, i. 10, 11; Kreutzwald: *Ehstnische Märchen*, 264, 343; Coote's *Catskin*, in *Folk-lore Record*, iii. 2, 3.

† *Folk-lore Record*, iv. 107.

‡ Mannhardt: *Baumkultus*, 158; E. Henderson: *Folk-lore of the Northern Counties*, 83; Gregor: *Folk-lore of N. E. Scotland*, 166; Kuhn: *Westfälische Sagen*, ii. 143; *Nord deutsche Sagen*, 373.



fusion of Semitic and Aryan culture which from modern Europe is leavening the whole world. It is so, in telling of the rising and decaying of the customs that from time to time have been part of the feast. For these ancient customs, that some gaze on with curiosity, and others with disgust, are, as Ewald well said, token-deeds. They express the best and highest thoughts of the men who originated them; and in their transmission from father to son they betoken the influence that each generation has exercised upon its successor. And in their gradual decadence from grave earnest to simple sport, they tell how each generation has purified and ennobled the ideal of humanity, letting slip the thoughts that were no longer worthy of man, and replacing them by others that were higher. So in thus coming down to us laden with the memories of the past, the ancient feast is a token to us of the manifold heritage that we have received in order that we may hand it on. For each of us Easter will have its special meaning; but for all of us it should have this: that it is one of the links that bind us to the fathers who have passed away and to the children who are to come.



### The Theft of a Shroud.

**S**OME while ago we called the attention of the readers of THE ANTIQUARY to the existence and survival, even to the present day, of an Italian popular song which was one in all essential points with the well-known Anglo-Scandinavian ballad of "Lord Ronald"—the lover or child to whom poison was administered in a dish of broiled eels. The ballad with which we have now to deal has had probably as wide a currency as that of "Lord Ronald." The student of folk-lore recognizes at once, in its evident fitness for local adaptation, its simple yet terrifying *motif*, and the logical march of its events, the elements that give a popular song a free pass among the peoples. But as yet we have been unable to trace the "Shroud-theft" through more than a limited number of its possible vicissitudes.

M. Allègre took down from word of mouth and communicated to the late Damase Arbaud a Provençal version, which runs as follows:—

His scarlet cape the Prior donned,  
Ding dong, dong ding dong !  
His scarlet cape the Prior donned,  
And all the souls in Paradise  
With joy and triumph fill the skies.

His sable cape the Prior donned,  
Ding dong, dong ding dong !  
His sable cape the Prior donned,  
And all the spirits of the dead  
Fast tears within the graveyard shed.

Now, Ringer, to the belfry speed,  
Ding dong, dong ding dong !  
Now, Ringer, to the belfry speed,  
Ring loud, to-night thy ringing tolls  
An office for the dead men's souls.

Ring loud the bell of good St. John :  
Ding dong, dong ding dong !  
Ring loud the bell of good St. John :  
Pray all, for the poor dead ; aye pray,  
Kind folks, for spirits passed away.

Soon as the midnight hour strikes,  
Ding dong, dong ding dong !  
Soon as the midnight hour strikes,  
The pale moon sheds around her light,  
And all the graveyard waxeth white.

What seest thou, Ringer, in the close ?  
Ding dong, dong ding dong !  
What seest thou, Ringer, in the close !  
"I see the dead men wake and sit  
Each one by his deserted pit."

Full thousands seven and hundreds five,  
Ding dong, dong ding dong !  
Full thousands seven and hundreds five,  
Each on his grave's edge, yawning wide,  
His dead man's wrappings lays aside.

Then leave they their white winding-sheets,  
Ding dong, dong ding dong !  
Then leave they their white winding-sheets,  
And walk, accomplishing their doom,  
In sad procession from the tomb.

Full one thousand and hundreds five,  
Ding dong, dong ding dong !  
Full one thousand and hundreds five,  
And each one falls upon his knees  
Soon as the holy cross he sees.

Full one thousand and hundreds five,  
Ding dong, dong ding dong !  
Full one thousand and hundreds five  
Arrest their footsteps, weeping sore  
When they have reached their children's door.

Full one thousand and hundreds five,  
Ding dong, dong ding dong !  
Full one thousand and hundreds five  
Turn them aside and, listening, stay  
Whene'er they hear some kind soul pray.

Full one thousand and hundreds five,  
Ding dong, dong ding dong !  
Full one thousand and hundreds five,  
Who stand apart and groan bereft,  
Seeing for them no friends are left.  
But soon as ever the white cock stirs,  
Ding dong, dong ding dong !  
But soon as ever the white cock stirs,  
They take again their cerements white,  
And in their hands a torch alight.  
But soon as ever the red cock crows,  
Ding-dong, dong ding dong !  
But soon as ever the red cock crows,  
All sing the Holy Passion song,  
And in procession march along.  
But soon as the gilded cock doth shine,  
Ding dong, dong ding dong !  
But soon as the gilded cock doth shine,  
Their hands and their two arms they cross,  
And each descends into his foss.  
'Tis now the dead men's second night,  
Ding dong, dong ding dong !  
'Tis now the dead men's second night :  
Peter, go up to ring ; nor dread  
If thou shouldst chance to see the dead.  
"The dead, the dead, they fright me not,"  
Ding dong, dong ding dong !  
"The dead, the dead, they fright me not,"  
—Yet prayers are due for the dead, I ween,  
And due respect should they be seen."  
When next the midnight hour strikes,  
Ding dong, dong ding dong !  
When next the midnight hour strikes,  
The graves gape wide and ghastly show  
The dead who issue from below.  
Three diverse ways they pass along,  
Ding dong, dong ding dong !  
Three diverse ways they pass along,  
Nought seen but wan white skeletons  
Weeping, nought heard but sighs and moans.  
Down from the belfry Peter came,  
Ding dong, dong ding dong !  
Down from the belfry Peter came,  
While still the bell of good St. John  
Gave forth its sound : barin, baron.  
He carried off a dead man's shroud,  
Ding dong, dong ding dong !  
He carried off a dead man's shroud ;  
At once it seemed no longer night,  
The holy close was all alight.  
The holy Cross that midmost stands,  
Ding dong, dong ding dong !  
The holy Cross that midmost stands  
Grew red as though with blood 'twas dyed,  
And all the altars loudly sighed.  
Now, when the dead regained the close,  
Ding dong, dong ding dong !  
Now, when the dead regained the close  
—The Holy Passion sung again—  
They passed along in solemn train.  
Then he who found his cerements gone,  
Ding dong, dong ding dong !

Then he who found his cerements gone  
From out the graveyard gazed and signed  
His winding-sheet should be resigned.  
But Peter every entrance closed,  
Ding dong, dong ding dong !  
But Peter every entrance closed  
With locks and bolts, approach defies,  
Then looks at him—but keeps the prize !  
He with his arm, and with his hand,  
Ding dong, dong ding dong !  
He with his arm, and with his hand,  
Made signs in vain, two times or three,  
And then the belfry entered he.  
A noise is mounting up the stair,  
Ding dong, dong ding dong !  
A noise is mounting up the stair,  
The bolts are shattered, and the door  
Is burst and dashed upon the floor.  
The Ringer trembled with dismay,  
Ding dong, dong ding dong !  
The Ringer trembled with dismay,  
And still the bell of good St. John  
For ever swung : barin, baron.  
At the first stroke of Angelus,  
Ding dong, dong ding dong !  
At the first stroke of Angelus  
The skeleton broke all his bones,  
Falling to earth upon the stones.  
Peter upon his bed was laid,  
Ding dong, dong ding dong !  
Peter upon his bed was laid,  
Confessed his sin, repenting sore,  
Lingered three days, then lived no more.

It will be seen that, in this ballad, which is locally called, "Lou Jour des Mouerts," the officiating priest assumes red vestments in the morning, and changes them in the course of the day for black. The vestments appropriate to the evening of All Saints' Day are still black (it being the Vigil of All Souls'), but in the morning the colour worn is white or gold. An explanation, however, is at hand. The Feast of All Saints had its beginning in the dedication of the Roman Pantheon by Boniface IV., in the year 607, to *S. Maria ad Martyres*, and red ornaments were naturally chosen for a day set apart especially to the commemoration of martyrdom. These were only discarded when the feast came to have a more general character, and there is evidence of their retention here and there in French churches till a date as advanced as the fifteenth century. Thus, we gain incidentally some notion of the age of the song.

Not long after giving a first reading to the Provençal ballad of the Shroud-theft, we

became convinced of its substantial identity with a poem whose author holds quite another rank to that of the nameless folk-poet. Goethe's "Todten Tanz" tends less to edification than "Lou jour des Mouerts;" nor has it, we venture to think, an equal power. We miss the pathetic picture of the companies of sad ghosts; these kneeling before the wayside crosses; these lingering by their children's thresholds; these listening to the prayers of the pious on their behalf; these others weeping, *en voyant que n'ant plus d'amies*. But the divergence of treatment cannot hide the fact that the two ballads are made out of one tale.

## THE DANCE OF DEATH.

The watcher looks down in the dead of the night  
On graves in trim order gleaming;  
The moon steeps the world all around in her light—  
'Tis clear as if noon were beaming.  
One grave gaped apart, then another began;  
Here forth steps a woman, and there steps a man,  
White winding-sheets trailing behind them.  
On sport they determine, nor pause they for long,  
All feel for the measure advancing;  
The rich and the poor, the old and the young;  
But winding-sheets hinder the dancing.  
Since sense of decorum no longer impedes,  
They hasten to shake themselves free of their weeds,  
And tombstones are quickly beshrouded.  
Then legs kick about and are lifted in air,  
Strange gesture and antic repeating;  
The bones crack and rattle, and clash here and there,  
As if to keep time they were beating.  
The sight fills the watcher with mirth 'stead of fear,  
And the sly one, the Tempter, speaks low in his ear:  
"Now go and a winding-sheet plunder!"  
The hint he soon followed, the deed it was done,  
Then behind the church-door he sought shelter;  
The moon in her splendour unceasingly shone,  
And still dance the dead helter-skelter.  
At last, one by one, they all cease from the play,  
And, wrapt in the winding-sheets, hasten away,  
Beneath the turf silently sinking.  
One only still staggers and stumbles along,  
The grave edges groping and feeling;  
'Tis no brother ghost who has done him the wrong;  
Now his scent shows the place of concealing.  
The church door he shakes, but his strength is  
represt;  
'Tis well for the watcher the portals are blest  
By crosses resplending protected.  
His shirt he must have, upon this he is bent,  
No time has he now for reflection;  
Each sculpture of Gothic some holding has lent,  
He scales and he climbs each projection.  
Dread vengeance o'ertakes him, 'tis up with the spy!  
From arch unto arch draws the skeleton nigh,  
Like lengthy-legged horrible spider.

The watcher turns pale, and he trembles full sore,  
The shroud to return he beseeches;  
But a claw (it is done, he is living no more),  
A claw to the shroud barely reaches.  
The moonlight grows faint; it strikes one by the  
clock;  
A thunderclap burst with a terrible shock;  
To earth falls the skeleton shattered.

It needed but small penetration to guess that Goethe had neither seen nor heard of the Provençal song. It seemed, therefore, certain that a version of the Shroud-theft must exist in Germany, or near it—an inference we found to be correct on consulting that excellent work, Goethe's *Gedichte erläutert von Heinrich Viehoff* (Stuttgart, 1870). So far as the title and the incident of the dancing are concerned, Goethe apparently had recourse to a popular story given in Appel's *Book of Spectres*, where it is related how, when the guards of the tower looked out at midnight, they saw Master Willibert rise from his grave in the moonshine, seat himself on a high tombstone, and begin to perform on his pocket pipe. Then several other tombs opened, and the dead came forth and danced cheerily over the mounds of the graves. The white shrouds fluttered round their dried-up limbs, and their bones clattered and shook till the clock struck one, when each returned into his narrow house, and the piper put his pipe under his arm and followed their example. The part of the ballad which has to do directly with the Shroud-theft is based upon oral traditions collected by the poet during his sojourn at Teplitz, in Bohemia, in the summer of 1813. Viehoff has ascertained that there are also traces of the legend in Silesia, Moravia, and Tirol. In these countries the story would seem to be oftenest told in prose; but Viehoff prints a rhymed rendering of the variant localized in Tirol, where the events are supposed to have occurred at the village of Burgeis:—

The twelve night strokes have ceased to sound,  
The watchman of Burgeis looks around,  
The country all in moonlight sleeps;  
Standing the belfry tower beneath  
The tombstones, with their wreaths of death,  
The wan moon's ghastly pallor steeps.

"Does the young mother in childbirth dead  
Rise in her shroud from her lonely bed,  
For the sake of the child she has left behind?  
To mock them (they say) makes the dead ones grieve,

Let's see if I cannot her work relieve,  
Or she no end to her toil may find."

So spake he, when something, with movement slow,  
Stirs in the deep-dug grave below,  
And in its trailing shroud comes out;  
And the little garments that infants have  
It hangs and stretches on gate and grave,  
On rail and trellis, the yard about.

The rest of the buried in sleep repose,  
That nothing of waking or trouble knows,  
For the woman the sleep of the grave is killed;  
Her leaden sleep, each midnight hour,  
Flees, and her limbs regain their power,  
And she hastes as to tend her new-born child.

All with rash spite the watchman views,  
And with cruel laughter the form pursues,  
As he leans from the belfry's narrow height,  
And in sinful scorn on the tower rails  
Linen and sheets and bands he trails,  
Mocking her acts in the moon's wan light.

Lo, with swift steps, foreboding doom,  
From the churchyard's edge o'er grave and tomb  
The ghost to the tower wends its ways;  
And climbs and glides, ne'er fearing fall,  
Up by the ledges, the lofty wall,  
Fixing the sinner with fearful gaze.

The watcher grows pale, and with hasty hand,  
Tears from the tower the shrouds and bands;  
Vainly! That threatening grin draws nigh!  
With a trembling hand he tolls the hour,  
And the skeleton down from the belfry-tower,  
Shattered and crumbling, falls from high.

This story overlaps the great cycle of popular belief which treats of the help given by a dead mother to her bereaved child. They say in Germany, when the sheets are ruffled in the bed of a motherless infant that the mother has lain beside it and suckled it. Kindred superstitions stretch through the world. The sin of the Burgies watchman is that of heartless malice, but it stops short of actual robbery, which is perhaps the reason why he escapes with his life, having the presence of mind to toll forth the first hour of day, when—

Whether in sea or fire, in earth or air,  
The extravagant and erring spirit hies  
To his confine.

Our information regarding the Shroud-theft remains fragmental; still, such as it is it has interest as well from the intrinsic features of the tradition as for the sake of analogy. The Shroud-theft is a product of the peculiar fascination exercised by the human skeleton upon the mediæval fancy. The part played by the skeleton in the early art and early fiction of the Christian æra is one of large

importance; the horrible, the grotesque, the pathetic, the humorous—all are grouped round the bare remnants of humanity. The skeleton, figuring as Death, still looks at you from the *fa'ades* of the village churches in the north of Italy and the Trentino—sometimes alone, sometimes with other stray members of the *Danse Macabre*; carrying generally an inscription to this purport:

Giunge la morte piena de egualeza,  
Sole ve voglio e non vostra richeza.  
Digna mi son de portar corona,  
E che signoresi ogni persona.

The old custom of way-side ossuaries contributed no doubt towards keeping strongly before the people this symbol and image of the great King. We have often reflected on the effect, certainly if unconsciously felt, of the constant and unveiled presence of the dead. We remember once passing one of the still standing chapels through the gratings of which may be seen neatly ranged rows of human bones, as we were descending late one night a mountain in Lombardy. The moon fell through the bars upon the village ancestors; one old man went by along the narrow way, and said gravely as he went the two words: "E tardi!" It was a scene which always comes back to us when we study the literature of the skeleton.

EVELYN CARRINGTON.



### Old Cambridge.\*



FEW months ago we had an article on "Old Cambridge" (iv. 262), in which we reviewed Mr. Farren's *Cambridge and its Neighbourhood*, and we took as our title one which was used a few years ago by Mr. Redfarn for his careful and interesting sketches of the most characteristic features of the town. Many of the buildings represented in this book have had to succumb to the spirit of "improvement" which is now so general, and have disappeared. Here is the "White Horse,"

\* *Old Cambridge: a Series of Original Sketches, with Descriptive Letterpress.* By W. B. Redfarn. Cambridge: W. P. Spalding. 1876. Oblong.

† *Ancient Wood and Iron-work in Cambridge.* By W. B. Redfarn. Part IV. Folio. Cambridge: W. B. Spalding.



better known as Cory's House, which was pulled down to make way for the new building of King's College. Tradition said that the Cambridge Reformers who were engaged in the compilation of the Liturgy, met in this house, and an old wainscotted settle which is figured in the book was known as Miles Coverdale's Seat. Many of the old beetle-browed buildings are here preserved in all their quaintness. A view is given of Fosters' Bank, in Trinity Street, with its carved corbels and elaborate pargetting; and several of the curious carvings in the interiors of the old houses are also given, such as the carved chimneypiece in 7, Peas Hill, and that in the "Cross Keys," which is described as one of the most elaborate in Cambridge. Hobson's Conduit, the first stone of which was laid in 1614, still stands at the corner of Lensfield and Trumpington Roads, but its original position was on the Market Hill, and it was only in 1856 that it was re-erected in its present position. May it long remain there.


Besides the various sketches of the town as distinct from the University, there are several views of some of the most interesting of the architectural bits in the Colleges. The President's Lodge, at Queen's, was built some time after the foundation of the College, but it is quite in character with the old-world charm of the rest of the buildings. There is probably no part of Cambridge more interesting to the antiquary than these cloistered courts. Nevile's Buildings, Trinity College, which owe their origin and name to Dr. Thomas Nevile, master at the commencement of the seventeenth century, are very interesting, (although the cobble-stones are somewhat painful to the feet of those who have corns), and a plate of one part which is given here is very effective. King's old gateway is a grand specimen of early fifteenth-century architecture, but standing as it does alone among modern surroundings, it seems an obvious mark for the destroyer. We hope, however, that it will be long before it is swept away, and that whatever enlargements may be made of the University Library or the Geological Museum, this delightful doorway may be allowed to stand as it does now undestroyed and unrestored.

Mr. Redfarn is now producing a very valuable artistic work on *Wood and Iron Work in Cambridge*, the first three numbers of which we have already noticed. The fourth number, now before us, contains three plates of woodwork. The sections of moulding dated 1634, which formed a part of the Old Hall of Pembroke, are very spirited, and one cannot but regret the unhappy destruction of this hall in 1874 and 1875. The history of a carved desk-end in Jesus College Chapel is a curious one. The chapel was "beautified" between 1789 and 1792, when the oak stall-work was replaced by plain seats of deal, and two only of the stalls were left. The rest, with the pulpit and screens, went to the Church of Landbeach, Cambridgeshire. In 1878, however, Landbeach Church was itself restored, and the stall-ends not being required were sold back to Jesus College.

The inhabitants of Cambridge may consider themselves fortunate in having artists who love the past, and are able to reproduce the old buildings and their ornamentations with so much accuracy and spirit. And all antiquaries will welcome these beautiful books.



### The Early French Text Society.

HE Société des Anciens Textes Français, which has just completed its seventh year, is not so well known in England as it deserves; though, among the numerous printing and literary societies to which modern research and scientific treatment of literature has given birth, none is more worthy of support on this side the Channel. A few words, showing what are its objects and what it has performed, may not be out of place at a time when we are again asked to stretch out our sympathies and to welcome the new *Scotch Text Society*. Old French literature has so much to say to our early works of letters, whether in North or South Britain, the contact between our island and French influence has been so long and so

powerful, that a society which aims at putting within the reach of moderate means the earliest monuments of the French language, the best products of its early prose and poetry, carefully edited by eminent scholars, has a strong claim upon the attention of English students. All the more, too, now, when the great epic of France, the *Song of Roland* ("the charter of French nationality," as Miss A. Lambert calls it, in her eager exposition—*Nineteenth Century* for January, 1882) has been made known to English readers by Mr. O'Hagan; when our own Text Society finds it necessary to print the early English fragments of the Charlemagne romances; and when even the history of an English archbishop, Thomas à Becket, published in the grave series of the Master of the Rolls, is not complete without the fine French version of the tale.

Urged on, like the founders of the Early English Text Society, by a feeling of shame that a large part of the early national literature should lie almost unheeded at home, and should owe better treatment to foreigners, the Society pointed out at the commencement the importance of their work for the history of ancient ideas, sentiments, and manners; for the right knowledge of the language, towards "un glossaire de la langue d'oïl et de la langue d'oc, une grammaire comparée des dialectes français et provençaux, enfin, cette œuvre magnifique, une histoire de la langue française," none of which could be done without a supply of trustworthy texts; for the surpassing literary interest in connection with the history of other literatures—"la littérature française du moyen âge est-elle en quelque sorte le patrimoine commun de l'Europe, car toutes les nations de l'Europe la retrouvent à la base de la leur." Lastly, with a truly patriotic feeling, they called attention to the value of their own noble ancient writers in the national education—the inspiration of a *Song of Roland*, of a Joinville, ought to be placed near those of Homer and Herodotus; as in Germany every youth glories in the great deeds of his country's gods and heroes and knows the *Nibelungenlied*; as in England we are, alas! only beginning to know our Beowulf, our Cædmon, and our Chaucer.

The rich field of the Society's labours extends from the first monuments of the lan-

guage to the Renaissance. All tastes may be suited; they aim at various departments. The North (their care extending also to Anglo-Norman productions) gives its epic poetry and *chansons de geste*, romances, travels, lives of saints, and holy legends, the religious and popular drama of the Middle Ages, didactic works; they have lyric poetry of both North and South (Provençal); poets as yet imperfectly printed, or not at all; in short, "all writings in the vulgar tongue."

The members usually get three volumes and the *Bulletin* for their annual guinea; nineteen volumes have been already issued;\* besides (in 1875) a fine album, containing nine photographic *fac-similes* of the oldest existing writings of the French language of the ninth and tenth centuries. The *Bulletin* of the Society comes out three times a year. It gives the opportunity for printing short pieces; but the most noticeable feature of it is, that in it are published careful and detailed reports, not only on MSS. at home hitherto unknown or insufficiently described, but on the French manuscripts to be found in countries outside France, as England, Spain, Italy, &c. These reports, sometimes including a critical and comprehensive monograph on the MSS. of a special subject—e.g., on those of the *Chronicle of Brut*, in Anglo-Norman (*Bull.* iii. 1878), and on the *Prise de Jérusalem* (*Bull.* iv. 1875)—are largely due to the indefatigable pen of the Secretary, M. Paul Meyer. By degrees, a valuable body of information will thus be brought together, which will enable French students to register their literary possessions, and to see what has to be done to render them available. It is to be hoped that after a time a good index may be compiled to these *Bulletins*, which will then become a sort of Warton for early French literature. It is a comment on the influence of early French that its MSS. should be so widely dispersed. While the English MSS., for example, to be found on the Continent are few, and, for the most part, unimportant, French

\* The issues of 1881 are delayed, owing to illness and death among some of the members, but the arrears are being made up. Among the books promised is the *Vie de St. Gilles*, with a valuable introduction on the hagiology and literary and linguistic questions arising out of it, by M. Gaston Paris.

MSS. possessed in England are numerous, and many of them of the highest interest.

Passing the works already issued under rapid review, according to the class of subject-matter rather than in the order of their publication, we have among the *chansons de geste*, two of the thirteenth century; one tells the story of *Aiol*, his father *Elie*, and his wife *Mirabel* (1877), a romance which was imitated later by the Dutch, the Italians, and the Spanish; the other, which tells the adventures, till his marriage with *Avisse*, of *Aiol's* father, *Elie de St. Gille* (1879), belongs to it, both being connected with one of the three great French epics—viz., the *Geste de Monglane*. M. J. Normand and M. G. Raynaud together edited *Aiol*, the latter alone finished *Elie*. The story of *Elie*, less popular than *Aiol*, is only known in one imitation, the Scandinavian *Elissaga*; this being of considerable interest, a prose translation by Prof. Kölbing, of Breslau; is added. The glossaries to these two volumes are complementary to each other.

A third *chanson de geste* drawn from the south; *Daurel et Beton*, edited by M. P. Meyer (1880), from a unique MS. belonging to M. A. Didot, is the first Provençal text issued by the Society. Attached to the great Charlemagne cycle—for *Beton* was his nephew—this tale of a false friend, an affectionate widow, and a faithful bard protecting the infancy of the hero is now brought to light for the first time; according to the habit of the careful and talented editor the volume is enriched not only by the aids of full analysis and glossary, but by observations on the character and composition of the poem, its language and place in the debated epic literature of the South. By this scientific examination he establishes further his conviction of "l'indépendance absolue de l'épopée française, dans toutes ses parties, à l'égard des compositions épiques du midi." The Didot MS. contains seven other pieces, which are all fully described in this, one of the most complete and interesting volumes of the series.

Among romances of the fourteenth century we have three, *Guillaume de Palerne*, edited by M. Michelant (1876), the original poem of the story known in England as *William and the Werwolf* (edited by Prof.

Skeat in 1867 for the Early English Text Society); two versions of the prose *Roman des Sept Sages*, French being one out of sixteen languages in which one group merely (setting aside the Oriental part) of that popular collection is known; this is edited by M. Gaston Paris (1876), unrivalled for his skill in unravelling the tangled relations and descent of popular stories. The third is *Brun de la Montaigne* (editor, M. P. Meyer, 1875), a hitherto unknown fragment of a poetical romance which gives the adventures in love and war of the hero *Brun*, influenced by the forest fairies, one of whom is, of course, malignant. Students of the Arthur cycle may be interested in the part played in this story by the fairy *Morgana*, cousin of Arthur.

In the department of ancient religious drama the Society has two large undertakings on hand, of great importance for their subject matter and the excellent manner in which they are produced. The *Miracles de Notre Dame* (begun 1876), a collection of forty plays, is being edited, for the first time, by MM. G. Paris and U. Robert, from the unique fourteenth-century MS. in the Bibliothèque Nationale; five volumes, containing thirty-two miracles are already out, while a sixth is in progress; two further volumes with notes and a glossary will put the public in possession of a work valuable on account of its rare character, because "la forme de ces mystères et leur brièveté les distinguent nettement des drames religieux de l'époque qui a précédé et de celle qui a suivi." A melancholy interest attaches to the second of these works, the *Mystère du Viel Testament*, from the recent sudden death at an early age of the gifted and generous editor, Baron James de Rothschild, to whose memory a memorial notice appeared in *Le Livre* of December last. One of the principal founders of the Society, and taking throughout an active part in its proceedings, he showed the warm interest that he felt in its prosperity by the commencement in 1878 of a fine edition of this vast collection of plays (a collection so long that it must have occupied twenty-five days in the whole performance, as it took place at the beginning of the fifteenth century); which he not only presented to the Society free of cost, but edited with a learning and

varied research of high order. No one, on turning over the pages of the two volumes already issued (which contain the annotations proper to each portion without waiting for the completion of the whole), will be surprised at the mournful tribute paid to the literary powers of the Baron by the President of the Society in his Report for 1881; and the remark that, French at heart while remaining faithful to his peculiar race, he felt a special attraction in illustrating this great work "où se reflète la manière dont les Français d'autrefois ont compris l'histoire d'Israël," shows the true character of the man and his work. We rejoice to learn that the four volumes yet necessary to complete the *Mystère du Viel Testament* will be presented to the Society by the late Baron's widow under the able editorship of his friend, M. Picot. Vols. I. and II. (1878, 1879) contain twenty-three plays, from the Creation to the casting of Joseph into the well; the third will soon be ready.

One of the first issues of the Society was a charming volume of *Chansons du 15e Siècle* (1875), edited from a MS. in the Bibliothèque Nationale by M. G. Paris; popular songs which are, as the editor says, "l'expression fidèle et spontanée du génie français." And not only the words, but if we choose to listen, here are also the old melodies of the 143 songs transcribed from the MS. into modern musical notation by the care of M. Gevaert, Director of the Conservatoire of Brussels. Could the poetry of antiquity go further? In 1878 and 1880 have been issued the first two volumes of a complete edition of *Eustache Deschamps*, an undertaking that will extend over several years, under the zealous care of M. le Marquis de St. Hilaire. Out of the immense number of poetical pieces, over 1,480, which this great contemporary and friend of our Chaucer left behind him, we have here 303 *Balades de Moralitez* and twelve *Lays*. Many students probably know his *balade* to Chaucer when sending him his works, in which he addresses the English poet thus:—

O Socrates plains de philosophie,  
Senèque en meurs et Anglax en pratique,  
Ovides grans en ta poeterie,  
Bries en parler, saiges en rethorique, &c. ;

but fewer will perhaps guess the curiosities

that await the scholar in English history who may dip into these volumes with a seeing eye. Such are the *balades* "Contre l'Angleterre," 1385; and "De la prophécie Merlin sur la destruction d'Angleterre qui doit brief advenir." The editor, persuaded that great part of Deschamps' poetry is inspired by contemporary events, reserves his historic notice of the life and works of the poet till the text shall be printed, a completion of his task which will be looked for with much interest.

The remaining prose issues are of various interest. *Le Saint Voyage de Jherusalem du seigneur d'Anglure* in the fourteenth century will attract the attention of those who love the quaint old narratives of travel, especially to the Holy Land, of the Middle Ages. This volume is edited by the scrupulous care of MM. F. Bonnardot, and A. Longnon (1878), with illustrative appendices. The *Chronique du Mont St. Michel* from 1343-1468, edited for the first time, with notes and documents relative to that place and to the national defence in Bassé Normandie during the English occupation, by M. Siméon Luce (1879), appeals to the patriotism of Frenchmen, but no less to the genuine interest of every student among us of the English wars in France. Its importance lies, as the editor remarks, in the elucidation of one of the most dramatic episodes of French annals of the fifteenth century. What Englishmen now cannot honour the brave defenders and maintainers of French executive administration within the rocky fortress during a blockade of twenty-six years! Lastly, equally attractive to the English scholar for a later period, is *The Debate between the Heralds of England and France*, edited by M. Paul Meyer (1877), which is not a piece of dry heraldry, but a reprint of two tracts, one written by a Frenchman about 1456, to uphold the superiority of France over neighbouring nations, and especially over England; the other printed in 1550, in English, by John Coke, in answer to it. The heralds plead before Lady Prudence the claims of their respective countries to be approached by Honour; in the course of their debate we learn many curious particulars of the condition of both countries, political allusions, and popular beliefs which passed as history. We do not all of us remember that



Charlemagne conquered England, or that the English for their sins must wear tails! John Coke, not a whit behind his French antagonists, searching chronicles and histories, throws his facts with a "Nowe! syr heralde, to dygest your dyner," &c. An English translation of the French tract was published by the late Mr. Henry Pyne in 1870. The present volume commands a wider interest from the fuller details of social life in both countries told in the quaint originals, corrected and supplemented by the abundant notes of the editor, who is nearly as much at home in English as in French. Antiquaries who love Tudor England should not neglect this book.

In closing this sketch of work done, one or two points remain to be noticed. The aid afforded in the way of glossaries occurs in the following: to the *Chansons Aiol* and *Elie de St. Gille* for French of the thirteenth century; to *Brun de la Montaigne* for fourteenth century; to *Saint Voyage de Fherusalem* for Metz idiom of fifteenth century; to *Daurel and Beton* for Provençale. Others will follow in due course on the close of works begun. The books that will have most attraction for English readers are perhaps *Guillaume of Palerne*, the *Mystère du Viel Testament* for the highly interesting comparison with early miracle plays of our own country, the poems of *Deschamps*, the *Débat* and the *Chronique de St. Michel*, on the grounds we have endeavoured to show above. The Society is open, and each book may be purchased separately;\* while as far as outside goes, paper, print, and good binding are all that could be desired, of excellent quality without extravagance.

Notwithstanding the severe losses sustained lately by the death of M. Paulin Paris (father of M. Gaston Paris)—whose literary activity of nearly fifty years helped greatly to pave the way for the young Society—of M. Littré, and of the English scholar Mr. Henry Nicol, the third *Bulletin* for 1881 shows renewed exertion and promise that the future work will fully sustain the character of the past. Among projected issues are a collection of ancient versions of the Gospel of Nicodemus, which will be of great value

\* The publishers are Firmin-Didot & Co., 56, Rue Jacob, Paris. Subscriptions are paid to M. E. Picot, 135, Avenue de Wagram.]

to both English and German students of middle-age literature; the *Vie du Pape St. Gregoire*; and a new edition of the *chanson de geste, Raoul de Cambrai*, important from showing a series of episodes of the feudal history of the ninth century; that it is to be edited by MM. Meyer and Longnon, is enough to guarantee full and rich illustration. The long works already begun will steadily continue, and as soon as possible the publication of a collection of *Sotties, farces et moralités* from the earliest time of the French drama, which the Society have long promised themselves, will be set in hand.

If a French scholar sets before himself as a law of criticism "the knowledge of the sources of every work, be it historic or literary" because we thus arrive at "a clear idea of the value of every composition, distinguishing what is the result of the imagination or reflections of the author from the elements borrowed from other works" (M. Meyer's Report, *Bulletin* ii., 1879), English students are no less doing the same, of which eminent examples are not far to seek, as in the recent treatment of Chaucer, &c. The further we go the more each country will have need of the other. Let us hope that Englishmen, whose literature and history are so entwined with those of France in early times, will not be backward in supporting such worthy efforts, which, the more help they receive, will yield the better and greater harvest for the in-gathering.

L. TOULMIN SMITH.

### Kilcolman Castle.

**K**ILCOLMAN CASTLE is out of the ordinary track of the tourist; it is not in the list of places to be visited by the traveller in search of memorable spots; no initials are carved on its ruined walls. To most people the very name of it is unfamiliar, and its associations unknown; yet it is a place of more than ordinary interest, for, during the best years of his life, it was the abode of one of our greatest poets, Edmund Spenser; here the *Faerie Queene* was chiefly written, and from the character of

the scenery of the surrounding neighbourhood much of the imagery of that poem was taken.

The Castle, now a complete ruin, is in the County of Cork, near the village of Buttevant—the nearest town of any importance being Mallow, nine miles distant. Though massively built, its proportions are extremely small—indeed the title of castle would seem to be, as in the case of so many Irish residences, one of courtesy, and Spenser himself spoke of it as “my house at Kilcolman.” His residence here began about the year 1588; the castle was granted to him by the Crown, together with three thousand acres of land, from the forfeited estates of the Earls of Desmond, and he was thus an object of particular dislike to the natives. And their hatred, constantly manifested during the ten years—among the most troubled in Irish history—of his life here, finally culminated in the burning of his home, and his flight from the country,—“Ireland for the Irish” being an article of national faith of no modern creation.

In one respect only has the aspect of the country changed much since the time when Spenser lived here—namely, that it is less wooded. The thriftless landlord of the past has left his mark all over Ireland in this respect, and the peasant has been his assistant; for timber, and especially young timber was, and is, unless a vigilant watch is kept over it, systematically stolen. But in most respects the country is not altered. We may look round from the Castle and see still much the same scene as met the poet's eye: the wide valley, “Armulla Dale,” as he calls it, stretches far away on all sides, except the north, where the purple heather-clad hills of Ballyhoura are close at hand, and eastward rise gradually till they terminate in the blue summits of the Galtee mountains. Five or six miles southward is another chain of hills; but to the west the plain extends far away to the Killarney mountains, to Mangerton, and the Magillicuddy's Reeks, all clearly visible. It is a fertile green valley, cut up with grey stone walls, and great broad banks, grown with furze. Here and there, like little islands in the expanse of meadow, and furze bloom, are patches of woodland, which surround the houses of the large landowners, the “great houses,” as they are called. But

the ugly whitewashed houses of the tenant-farmers and squireens stand naked, and have seldom a tree or a bush near them. The Englishman will miss the hedges and hawthorns, which in the most treeless English region, give a wooded appearance to the scene; but he will notice that the great banks, yellow with gorse, and with the deep dyke on either side, filled with ferns, and briars, and wild flowers, are a feature as constant in the scene as are the hedges in England.

Down from the Ballyhoura Hills—called by Spenser, “Father Mole,” flows the little river Awbeg, Spenser's “Mulla Mine” (and he seems to have, in most cases, substituted names more melodious, or easy of scansion, for the originals), passing within a mile or so of the Castle. And in *Colin Clout's come home again*, a poem in which Spenser tells us more than in any other place of his life at Kilcolman, we find this allusion to it and the district:—

Old Father Mole (Mole hight that mountain gray  
That walls the Northside of Armulla Dale),  
He had a daughter fresh as floure of May,  
Which gave that name unto that pleasant vale;  
Mulla, the daughter of old Mole, so hight  
The Nymph, which of that water course has charge,  
That, springing out of Mole, doth run downe right  
To Buttevant, where, spreading forth at large  
It giveth name unto that auncient cittie,  
Which Kilnemullah cleped is of old.

The name “Kilnemullah” has entirely disappeared; but that Buttevant was once so called points to the fact “Mulla” is not, as is generally supposed, a merely fanciful title, but one of more ancient date than Awbeg. The etymology of the word Buttevant is itself curious, and the place, which is now an insignificant village, sadly belies it. It is derived from an old French word *butez*, meaning “push” and *en avant*; but as there are traces in the ruins there that it was once a place of more importance than now, “that auncient cittie” seems to have pushed backward rather than forward. At Buttevant the little river makes a bend, and again flows within a short distance of the Castle, after passing the ruined monastery of Ballybeg. Thence it runs down to Doneraile, soon after to mingle with the beautiful Blackwater, the—

Swift Awniduff, which of the English m  
Is cal'de Blacke Water,

as it is mentioned among other rivers in the fourth book of the *Faerie Queene*, as present at the marriage of the river Thames with the Medway; and among these, also, the little Awbeg is again beautifully alluded to as—

Mulla mine, whose waves whilom I taught to weep.

It was mentioned that Spenser received his property from the forfeited estates of the Earls of Desmond. It was the custom at this time to make such grants to Englishmen, with a view to the settlement and administration of the country; and it devolved upon the receivers to look after the welfare of their neighbourhood and bring the land into cultivation. Sir Walter Raleigh, an old friend of Spenser, had received a similar grant; and during the poet's residence here payed him at least one visit. It is possible, though hardly probable, judging from his prose work, *A View of the Present State of Ireland*, that Spenser thought more about writing verses and Fairyland than of doing his duty by his estate; or that the very occupation of a poet seemed one of idleness to his adventurous friend, or it may have been only banter, but Raleigh certainly accused him of want of industry, for in the preface to *Colin Clouts come home again* Spenser writes to him thus:—

Sir,

That you may see that I am not alwaies ydle, as yee thinke, though not greatly well occupied, nor altogether undutiful, though not precisely officious, I make you present of this simple pastorall, &c.

Among other local matters alluded to in this poem, he shows how difficult the duties attending his position were, and that the occupation of land in Ireland was as dangerous a business then as it is now.

The following verses give us a picture of the state of things. In contrasting another region with this he says:—

No wayling there nor wretchednesse is heard,  
No bloodie issues nor no leprosies,  
No griesly famine nor no raging sward  
No nightly brodrags [border raids], nor no hue and cries;

The shepheard there abroad may safely lie  
On hills and downs, withouten dread or daunger;  
No ravenous wolves the good man's hope destroy,  
Nor outlawes fell affray the forest raunger.

Further on, his visit from Sir Walter is commemorated. He describes how, as he was sitting one day, as was his custom,

"under the foot of Mole," keeping his sheep "amongst the cooly shade of the green alders by the Mulla's shore," a strange shepherd (Sir Walter) chanced to find him out, who called himself the shepherd of the ocean.

And said he came far from the main-sea deepe,  
He, sitting me beside in that same shade,  
Provoked me to plaie some pleasant fit;  
And when he heard the musicke which I made,  
He found himsilfe fell greatly pleas'd at it:  
Yet aemuling [emulating] my pipe, he tooke in hond  
My pipe before that aemuled of many,  
And plaid thereon (for well that skill he cond;)  
Himsilfe as skilful in the art as any,  
He pip'd I sung; and when he sung I piped."

"He pip'd I sung," and remembering that it was Sir Walter Raleigh who did so, we can almost fancy a tobacco-pipe must have been referred to, and that he would have felt more at home with this in his mouth than a reed-flute. But it is interesting to picture these two great men, friends here, and imagine how pleasant it would be to Spenser in his solitude to hear the news of the Court, and the distant world which Raleigh would bring, and the schemes he would put forward as they walked together "by the green alders of the Mulla's shore."

One result of Raleigh's visit was that he induced Spenser to pay a short visit to England, during which he arranged for the publication of the complete part of the *Faerie Queene*.

He found another companion, though, ere long. Soon after his return, he was married to the lady to whom his sonnets were addressed, and who, for so long, withheld her love from him.

The bringing home of his "beautifullest bride" to Kilcolman is described in his *Epithalamium*, that sweet song of her praises to which, as it runs—

The woods did answer and their echo ring.

And in this song made in lieu of many ornaments, he again alludes to his little river, and to the lake before the Castle—

Ye nymphes of Mulla, which with careful heed  
The silver scaly trouts doe tend full well,  
And greedy pikes which use therein to feed;  
(Those trouts and pikes all others doo excell).

The trout-fishing in the Awbeg is certainly good, but that they excel all others is a point which modern fishermen would dispute with



the poet. And here with his wife and young family he continued to live apparently a happy and studious life until the year 1598, the last of his life. In that year, another rebellion broke out, and he was one of its victims. The hatred of the people to the foreigner found vent—they broke upon his house, and set fire to it, and he and his family barely escaped; indeed, his youngest child is said to have been burnt. Little more is known of him; than that he died shortly afterwards in London, in poor circumstances, and was buried in Westminster Abbey, the funeral being attended by many illustrious persons.

Isolated and far from his friends as Spenser was in his Irish home, the place in many respects suited his genius. There is about this country here, though its beauty is by no means remarkable, a charm of its own, a remoteness from the world of men, and a wild picturesqueness, which may, combined, have had no little effect in shaping the fancies of the poet. It is a region teeming with traditions, wild stories, and fairy lore to this day. Its separation from the busy world was, in Spenser's day, almost complete; no dweller in the backwoods of America is at the present day so isolated as was the English settler in Ireland then. To a man of literary habits, who had not a love of solitude, a residence here would amount to a banishment the most miserable. But though Spenser often may have sighed for the society of congenial spirits, of that brilliant circle, which at the time surrounded the throne of the Queen he so delighted to honour, he was the best fitted for this isolation of all his contemporaries.

To imagine Shakespeare here, indeed, is almost absurd. In the world of men in which he moved he was in his true element; but with human nature Spenser had little to do. His characters, whenever they occur, are abstractions, embodiments of moral qualities, or natural scenes, and in the presence of Nature he was seldom lonely. The rivers and mountains and woods around him constantly figure in his poems which, no doubt, also were influenced by the fairy lore of that wild region. There are, at the present time, few places where belief in the world of spirits is so strong

as here. Hills and wells, the very fields here have fairy legends connected with them. And "the fairy's field," "the little man's hill," and such like, are frequent names. Cluricorns, elves, banshees, "little people" and "good people" are firmly believed in; and few peasants will venture near suspected spots after nightfall. But all traces of Spenser himself, and his beautiful world of Faerie, have disappeared, if, indeed, they were ever known, from the place where they had birth.

You may meet a peasant near the Castle, and ask him if he ever heard of Spenser, who lived there once, and he will answer "No" or "Yes, yer honour, I heard tell of a Misther Spenser, who was agent to Lord Doneraile, over—an English gentleman he was." But nothing nearer the mark than this. The Castle stands there lonely and unvisited, a few cottages are near, and the sheep feed on the green slope where the poet and his wife—perhaps Raleigh, too—have sat in the evening and watched the sun set far away over the hills of Killarney. Old Father Mole stands in the background, and the little Mulla flows hard by. But there is a silence and a loneliness about the place, few sounds ever break it, except when occasionally the huntsman's horn is heard, or the wildfowl scream, as they come home at night to the little reedy lake in front of the castle.

SIDNEY LYSAGHT.

Redland, Bristol.



## A Chat about Chap-Books,



SHORT time since I published in *Notes and Queries*, by the courtesy of the editor, my desire for some information as to the German Volksbuch version of the *Infantia Salvatoris*, of which I had formerly a copy, but which I have lost or mislaid. On Saturday, the 4th of February, I had the pleasant surprise of receiving by post, thanks to the courtesy of Dr. Köhler, of Weimar, a copy of the book itself. It is not the edition I formerly possessed, but for the information of those who may share my interest in it, I transcribe the title-page:—*Des Herrn Jesu Christi Kinder-*



*Buch, oder Historie von Joachim und Anna, sowie deren Tochter Des Jungfrau Maria, den Grosseltern, und Eltern unsers Herrn, so wie von dessen Geburt und Auferziehung, seiner Flucht, seiner Rückkehr und seiner grossen Wunderwerke in Ferusalem* 12mo., 148 pages.

It is one of a collection of 77 Volksbücher published at Reutling by Ensslin and Laiblin. As I have requested Messrs. Williams & Norgate to import for me a set of this interesting collection of Chap Books, any of my readers who may desire a copy of *Des Herrn Jesu Christi Kinder-Buch* will, no doubt, soon find one in Henrietta Street.

How naturally does the mention of Chap-Books recall to my mind the memory of my dear old learned—and kind as he was learned—friend, Francis Douce. Well do I remember that one of the many pleasant and instructive mornings spent with him in his wonderful library in Gower Street, was spent in a gossip over these curious first fruits of Literature. How it originated I know not: perhaps in my telling him of a recent piece of

BOOK LUCK (don't object to the word, Gentle Reader! You may, if I have health, hear much more about it) in picking up a very curious collection of Old English Penny Histories; but however the gossip may have originated, my old friend discoursed most eloquently on their origin and history. I remember his telling me that he had heard, from a man who in his time published such things, that as the cost of setting up type increased with the increase of printers' wages, the publishers, to curtail the quantity of printed matter, were in the habit of supplying its

place with woodcuts, without much regard to the connection between the text and the pictures which were supposed to illustrate it.

But I do not think he had noticed what I discovered only a few years ago, that many of the wood blocks used in illustrating these Penny Histories had been imported from abroad—some of them being identical with those used in the folio edition of *Das Heldenbuch*, published at Frankfort-on-Maine, in 1569, which is printed in double columns and enriched with a great number of wood engravings. The reader who is interested in the subject of this library intercourse, may refer to *Notes and Queries*, Second Ser. vol. vii.

p. 21, where he will find a short paper, in which I endeavoured to enlist some scholar, with more leisure and knowledge than I possess, to take up and pursue this interesting inquiry. I pointed out that "*Reynard the Fox* clearly came to us from the Low Countries. *The Merry Fest of a Man that was called Howleglass*, probably through the same source. But *Doctor Faustus* immigrated from Germany, and the *Priest of Kalenberg*, that curious



ONE OF THE WISE MEN OF GOTHAM.\*

companion to *Eulenspiegel*, from the same country."

A history of English chap-books is sadly wanted; and at the formation of the Folk-Lore Society, in 1878, I injudiciously promised to undertake the compilation of a fresh effort in this direction—a promise, however, which I now feel myself utterly unable to fulfil, not on account of diminished interest in the subject, but for the graver reasons of my increasing years which render

\* We have to thank Messrs. Chatto & Windus for the loan of this block.—ED.

it impossible for me to undertake the hard work it involves. By a happy coincidence, since this was written and put in type this want has been partly supplied by Mr. Ashton's interesting and amusing volume, *Chap-Books of the Eighteenth Century*, published by Chatto & Windus; in which at p. 276 the reader will find "The Wise Men of Gotham," the illustration of which is copied from the heading of a ballad in the wonderful collection of Roxburgh Ballads in the British Museum.

A learned friend, knowing I was contemplating this paper, has written to me as follows—One of the most curious points in connection with the history of chap-books is the variations that occur in the issues from different towns, and readers of the *ANTIQUARY* will be doing good service by recording from time to time lists of chap-books, with the place of publication. The following few titles will afford specimens of what such lists would consist of:—*The History of Four Kings*, Aldermay Churchyard; *Christ's Kirk on the Greene*, Stirling; *History of Mother Shipton*, London; *Shipton and her Prophecies*, Stirling; *The Battle of Bannockburn*, Edinburgh; *The Wandering Young Gentlewoman, or Catskin* (Catnach); *Life and Death of Thomas Thumb*, Edinburgh; *History of Jack and the Giants*, Newcastle; *The Virtuous Wife of Bristol*, Tewkesbury; *The Life and Exploits of Rob Roy McGregor*, Stirling; *The Life and Exploits of Poor Robin, the Merry Saddler of Walden*, Falkirk; *Ali Baba, or the Forty Thieves*, Stirling; *The whole Art of Fortune Telling*, Gateshead. But I am bound to say that the country-printed chap-books in my possession do not bear out my friend's theory.

The mention of Catskin, however, reminds me of the curious paper by my kind and learned friend Mr. Coote, in the third volume of the *Folk-Lore Record*, in which he throws so curious a light on the present state of what was once the only "Popular Literature," in this country that I must be permitted to quote it at length. Mr. Coote says of the story of Catskin—

In all probability another English version still *de facto* exists in the heart of London, however little hope there be of its ever coming to light. I mean the version once prevailing in our metropolis, which until twenty years ago was bought and sold in Seven Dials. My knowledge of this curious fact is of very recent

date. Towards the end of last February a feeling of prevision took me to Monmouth Court, Seven Dials, to the shop of Mr. W. S. Fortey, printer and publisher of what literature still survives in that somewhat unsavoury locality, and there I learnt what follows:—Thirty years ago his house took over from Mr. Pitt, a printer of the neighbouring Little St. Andrew Street, his business, his copyrights, and his unsold stock. Our re-discovered Catskin was amongst the latter, and the new purchasers continued to print and sell her story until about twenty years ago, when the public demand flickered and its re-production ceased. Old narrative poetry of this sort had been superseded by more appetizing pabulum. A similarly once popular ballad, called *The Fish and the Ring*, shared the same fate at the same time. Since that epoch Catskin has never been set up. She and her old-world sister, still unsold, were relegated to the obscurity of a garret in Monmouth Court, and there they are. "It would take three or four whole days to look them through," said Mr. Fortey, "and without that looking through there would be no chance of finding Catskin." Her ballad, I further learnt, was a little (penny) book, adorned with four woodcuts, perhaps one to each canto. One of these cuts was still agreeably fresh in Mr. Fortey's memory, for the recollection made him mirthful even in the gloom of a wet afternoon in February. In this cut Catskin sat nursing her cat. Does not this latter circumstance look like a special feature peculiar to the London version? This cat may be Catskin's fairy adviser, and through her mysterious agency may have come the feline cloak, which has given a lasting name to the heroine. I found Mr. Fortey pleasant and intelligent, but firm in maintaining the inaccessibility of his stores—a resolution the more to be regretted as they promise much to the Folk-Lorist.

In common with all who have the advantage of numbering Mr. Coote among their friends I earnestly hope that he may soon be restored to his wonted health and strength.

I remember Mr. Douce telling me, on the occasion I mention above, a curious story of Miss Banks, the sister of Sir Joseph Banks, who interested herself a good deal in literary and antiquarian inquiries, going to purchase some of these chap-books at a shop in Shoe Lane. She was a very plain quiet-dressing old lady, and when she said she wanted to buy a dozen Penny Histories, the bookseller spread a number of them on the counter for her to choose from, when he, who supposed her to be a dealer, reproached her for not knowing her business as she had selected only twelve (instead of thirteen or fourteen to the dozen, as the custom of the trade was). Miss Banks then made up her packet to the required number, and quietly putting down her shilling on the counter to pay for them, was bidding the bookseller "Good morning," when she was once more reproached by the

good man of the shop for not knowing her business and waiting for the threepence change out of the shilling. Miss Banks quietly submitted to the reproof, pocketed both that and the threepence; and used to relate the story to the amusement of her friends.

But methinks I have now chatted long enough.

WILLIAM J. THOMS.

### Lindsey Justices of Peace in the Reign of Henry VIII.

**T**HE records of the realm are being slowly brought into order. But a few years ago they were scattered in countless repositories, and in many cases liable to all the varied dangers which ignorance and carelessness could inflict; now they are for the most part gathered together in one place and are preserved with all the care that the most scrupulous antiquary could desire. If the work of cataloguing and calendaring goes on but slowly, we may well be patient when we call to mind what an almost inexhaustible store of treasure has already been brought to light. At the present rate of progress however, there will be much left to do when the present generation of students has passed away. The Star Chamber records, for example, are almost unknown, though manuscript calendars of a portion of them are to be found on the shelves of the search room in the Public Record Office. Why these highly curious papers have attracted so little attention it would not be easy to tell. The evil odour into which that court fell during the latter years of its existence would, one might have thought, have stimulated curiosity as to its proceedings. It has not been so, and the student of the manners of the sixteenth century has suffered some loss in consequence. To give an idea, however faint, of the general character of these old papers is beyond our present purpose; we wish to direct attention to two documents only which relate to a riot at Caistor sessions in the twenty-fifth year of Henry VIII. They are of considerable local interest, as

almost every person concerned in the turmoil belonged to one of the more important families of Lindsey, and nearly all of them were justices of the peace. The office of justice of peace, it may be remarked, though of great antiquity, does not seem to have been considered a very important post, when the feudal system was in its full vigour. It is not until the Wars of the Roses had weakened the power of the great nobles that we find the justices exercising the local influence which we are accustomed to associate with the office. In the reign of Henry VIII. the justices of peace for counties had become important functionaries, and they were always or almost always chosen from the ranks of the aristocracy. Lincolnshire has three commissions; whatever modern books of reference may say to the contrary, there is no such thing as a justice of peace for Lincolnshire; they are justices for Lindsey, Kesteven, or Holland only, although there is no restriction now, nor has there been at any former time, hindering the same person being on the commission of each separate division. I have examined many lists of our sixteenth-century justices, and cannot call to mind a single instance of a man filling the office who did not belong to the higher rank of the gentry. All those whose names I am about to mention were members of the higher untitled houses—nobles, if I may be permitted to use the word in what is now, but was not always, a foreign sense.\* It was not till quite the end of the reign of Elizabeth, when the century was near its close, and when religious strife had rendered many of those best qualified for the post unable or unwilling to fill it, that the sarcasms as to the ignorance and rusticity of the men on the bench became a jest which never failed to raise a laugh among those who had been impeded in their amusements, their work, or their crimes by men whom they did not consider of higher standing than themselves. Then it began to be common to talk of "basket justices," who were described as men "that for half a dozen of chickens will dispense with a whole dozen of penal

\* For evidence of this see Coke, *Institutes*, ii. 667; Legh, *Accidence of Armorie*, 17; Whitelock, *Memorials*, ed. 1732, 66; Heylin, *Eccl. Restaurata*, ed. 1849, i. 63; *Notes and Queries*, 3 S. iii. 156.



statutes."\* It must be borne in mind that the disgraceful scene which we have to bring before our readers was enacted by men bearing the most honoured names in the shire.

The Lindsey sessions have from time to time been held at various places in the division. Now they take place at Lincoln and Grimsby, but this is a new arrangement. Kirton-in-Lindsey, Spital-in-the-Street, Spilsby, and Caistor have at various times been honoured by the sittings of this local court. In 1533, Caistor was the place, or one of the places, selected for the assembly. And it is almost certain that Sir William Ayscough, of Stallingborough, Knight, the person who is believed to have been the father of Anne Ayscough, or Askewe, the Protestant martyr, was chairman on the occasion. It would appear that in those days the justices sat on the bench in positions according with their rank, though how such a very indefinite matter could have been settled it is not easy to understand. On this occasion Sir William Ayscough had taken his seat, and with him were John Copledyke, of Harrington, George Saint Paul, of Snarford, Vincent Grantham, of Saint Katherine's-juxta-Lincoln, Thomas Moigne, of Willingham, and John Boothe, of Middlesoil, in Killingholme, Esquires. The public business seems to have been going on in a quietly satisfactory manner when William Tyrwhitt, of Scotter, one of the justices, and son and heir of Sir Robert Tyrwhitt, of Kettleby, came into court with his sword girt about him, gloves of mail on his hands, accompanied by all his servants, armed with swords, bucklers, and short daggers, and going up to John Copledyke, "with a hye and a dysdanus countynans," accused him of occupying his rightful seat. Copledyke maintained that the place was his own, whereupon Tyrwhitt, waxing more violent, cried out "I wyll have ytt mawgry of thy hede." Copledyke replied in language which, considering the provocation, was not by any means violent, whereupon Tyrwhitt swore "by godes body" that if his father were not there he would make Copledyke "ete a dager." Sir Christopher Ayscough now saw that matters were becoming serious, and intervened on the side of peace by offering William Tyrwhitt his own seat, which the

violent man at once accepted. There now seems to have been a general shuffle of places; Sir William Ayscough (the chairman, as I believe) moved higher up, nearer to Sir Robert Tyrwhitt, the father of the factious William. By this means, it seems that William got the place that he originally strove for. Not content with this virtual success, he began to upbraid Copledyke, saying, "now I have my place in the spyte of thy tethe." Copledyke replied that he would give the father, Sir Robert, but not the son, room, whereupon Sir Robert Tyrwhitt, who hitherto had conducted himself in a reasonable manner, lost his temper also, and said that he wished Copledyke had certain offensive matter in his teeth; and, turning round on him, called him a "fooll and a dawe." Copledyke answered, no doubt fiercely, "dawe of thy hede," and laid his hand on his dagger; whereupon the two Tyrwhitts drew theirs, and all their servants, with their daggers in their hands, rushed to the bench. The bag, or box, containing the official records, was overthrown, and its contents scattered abroad, so that, "by a good space after, the clarke of the peas and the vnder scherrif coude nott fynde the seid recordes." Two of the Tyrwhitts' retainers, Bower and Beltingham, were among the most violent. Blood would have been shed by them had not two of Sir William Ayscough's servants grasped their arms and held them. Sir William Ayscough now interfered, and charged all men to peace in the king's name, and ordered all servants from the bar. Sir Robert Tyrwhitt seems at last to have been ashamed of his conduct, and also endeavoured to quell the riot. The disturbance at length subsided; but the younger Tyrwhitt, when in the street, threatened to renew the fray if his proper place were not conceded to him. This, however, seems only to have been mere wild talk. Thus ended the first affray. On the 15th of July, of what year is not stated, but there can be no doubt that it was 1534, William Tyrwhitt went to Caistor sessions, with thirty retainers, and when Sir William Ayscough was about to charge the grand jury, which had already been sworn, he, in company with William Monson, of South Carlton, and James Mussenden, of Great Limber, swore, "by the blode of god," that Sir

\* H. T. Buckle, *Miscel. Works*, ii. 553.



William should read no bill there, and gave him many violent and opprobrious words. A bill of indictment was at length preferred against certain riotous persons, and the grand jury having found a true bill, William Tyrwhitt took the document off the file, and put it in his purse. Sir William Ayscough, with a mildness which would be indeed surprising, if we could be convinced that the scene was quite accurately reported, remonstrated by remarking that Tyrwhitt "handelled not hymselfe well or discretely in that place;" which seems to have enraged Tyrwhitt so much, that he drew his dagger, and would have stabbed Sir William on the bench, had he not been hindered.

Here darkness settles down on this strange feud. The decree books of the Court of Star Chamber for this period are believed to be lost; should they ever be recovered, we may perhaps ascertain how the quarrel ended. Its origin is enshrouded in darkness. The dispute about the seat on the bench was probably only the colourable reason. All the persons concerned were either relations by blood or connections by marriage, and it is therefore, almost certain that it was a long standing quarrel which blazed forth into light at Caistor. It is not easy to estimate the characters of those so long dead, of whom so little is recorded. We are, however, inclined, from all we know of the persons, to think that, in all probability, the right was not on the side of William Tyrwhitt.

A pedigree, showing the connection of all the persons mentioned in this drama, may be seen in the *Proceedings of the Society of Antiquaries* for April 29, 1869, where also these documents are printed in full.

EDWARD PEACOCK.

Bottesford Manor, Brigg,

## Communal Habitations of Primitive Communities.

PART II.

By G. LAURENCE GOMME, F.S.A.

**T**O the somewhat scanty structural evidence of communal habitations recorded in the last issue I have to add some very important evidence from local customs. The houses of

the archaic village, communal in origin and in use, were built, not at the instigation, or by the personal labours, of individual villagers, but at the will and by the assistance of the whole village.

The Hindus claim the assistance of the whole community in the building of their houses.\* In erecting his hut, the Mug of Chedooba Island has only to purchase materials; the neighbours assemble as soon as these are prepared, and his house is established in a very short space of time. They are all constructed on the same plan—raised on poles from the ground several feet.† When a man marries among the Lakhimpurs he and his bride leave the paternal roof, and set up a house for themselves. In building this they are assisted by the community; and all the component parts having been previously collected, prepared, and arranged, the house is framed, floored, thatched, and ready for their reception in four-and-twenty hours.‡ Among the Nagas the bridegroom takes his bride home to a house which has been built for him by his fellow-villagers.§

This is the evidence of early Hindu society, and it exists, too, among the out-of-the-way customs of our own land. In Sir John Sinclair's *Statistical Account of Scotland* (ii. 221) we read:—

The farmhouses in general, and all the cottages, at Dornock in Dumfries-shire, are built of mud or clay. The manner of erecting them is singular. In the first place they dig out the foundation of the house, and lay a row or two of stones; they then procure, from a pit contiguous, as much clay or brick earth as is sufficient to form the walls; and having provided a quantity of straw, or other litter, to mix with the clay, upon a day appointed, the whole neighbourhood, male and female, to the number of twenty or thirty, assemble, each with a dung-fork, a spade, or some such instrument. Some fall to the working the clay or mud, by mixing it with straw; others carry the materials, and four or six of the most experienced hands, build and take care of the walls. In this manner the walls of the house are finished in a few hours; after which they retire to a good dinner and plenty of drink, which is provided for them, when they have music and a dance, with which, and other

\* *Asiatic Researches*, xvii. p. 398; cf. Lewin's *Wild Races of S. E. India*, pp. 120, 252.

† *Journ. As. Soc. Bengal*, x. 425.

‡ *Hunter's Stat. Acc. of Assam*, i. 334, 342.

§ *Ibid.* ii. 383; cf. *Journ. As. Soc. Bengal*, xii. 951.

marks of festivity, they conclude the evening. This is called a daubing.

There was much the same state of affairs in Ireland. In the early part of this century it was recorded that :—

Pat tells his honest tale to Judy as they return home from the dance ; she is not obdurate. A situation is pitched on for a mud cabin, which is speedily erected with the assistance of the neighbours, who cheerfully contribute to the comforts of the new married couple.\*

In the same manner I would interpret the meaning of some peculiar wedding customs in Scotland and in Wales. They are known generally by the name of the penny-wedding—a general collection being made from the villagers for the purpose of setting up the new couple in life. The following is a good description of the Scottish custom :—

At a young Highlander first setting up for himself, he goes about among his near relations and friends ; and from one he begs a cow, from another a sheep, a third gives him seed to sow his land, and so on, until he has procured for himself a tolerable stock for a beginner. This they call *thigging*.†

I conceive that these ancient customs come to us from the primitive village communities which once existed in our land, when property was not individual but communal, in respect of agricultural matters. In this latter example the building of the house by the village has dropped out in the course of ages ; but we have it still surviving under the guise of an English manorial custom, one record of which I have been able to discover. A manorial custom in Lancashire and some parts of Cumberland, says Hampson, compels the lord of the manor to grant a piece of ground for a house and garden to a newly-married couple. All the friends of the bride and bridegroom assembled on the wedding day, and set to work to construct a dwelling for the young couple of clay and wood.‡ And perhaps we have a relic of the same thing in the manorial service of enclosing the hall-garth or courtyard.

Of course, in these examples from modern local custom, we have to interpret their details into the language of archaic times ; we

have to replace the expression, "all the friends of the bride and bridegroom," by the expression, all the members of the community. But I need not, I think, detain my readers to point out how such interpretation is one of the very essentials of the survival of ancient custom in modern times. It only amounts to saying that ancient custom, permanent as has been its foothold in modern civilization, has been influenced in minor matters by the surroundings which encompass it.

The two facts relative to the habitations of primitive communities which have now become known to us are, first, that they were occupied by the undivided family ; and, secondly, that they were built by the joint labour of the whole community. We need not stop at the Aryan stage of society in looking back upon these relics of ancient man, for they are extant among the non-Aryan and savage races, and by examining the forms in which they appear here, we shall see more clearly how significant are the forms we have been considering from our own land.

We will then examine the evidence in non-Aryan societies—first, of groups of huts enclosed within a court or joined together ; secondly, of large huts occupied by groups of men and women ; thirdly, of the building by the joint labour of the whole community.

In New Zealand, those whose families are large have three or four houses enclosed within a court-yard.\*

All Dahoman villages consist of a series of huts and courtyards within an enclosing wall.†

The houses of Car Nicobar (one of the Nicobar Islands) are in the form of a cone or bee-hive. They are generally in groups of from ten to twelve in number, thus forming a succession of small villages (if they may be called so), and each has its head man, who seems to be invested with a certain amount of governing power.‡

The houses in the Island of Savu are generally divided into three rooms of equal size, the centre room being set apart for the use of the women, and sometimes smaller

\* Rawson's *Statistical Survey of the County of Kildare*, p. 23.

† Burt's *Letters from Scotland*, 1815, vol. ii. pp. 188, 189 ; cf. Gregor's *Folk-lore of N. E. of Scotland*, p. 178.

‡ *Medii Ævi Kalendarium*, i. p. 289.

\* Pinkerton, ix. 542.

† Skertchley's *Dahomey as It Is*, p. 78 ; see also p. 496.

‡ *Journ. Anthropol. Inst.* iii. 3.

rooms are enclosed from the sides of the building, the whole of which is thatched with the leaves of the palm-tree.\*

The dwellings of the Columbian Indians are often built sufficiently large to accommodate many families, each of which, in such case, has its own fireplace on a central longitudinal line, a definite space being allotted for its goods—but no dividing partitions are ever used. The dwellings are arranged in small villages.† The tribes of the Oregon district occupy houses 75 feet long by 40 in width, and probably 15 feet high in front. Each house is occupied by separate families, their respective portions being separated by partitions two or three feet high.‡

I think we have here types of the group-buildings we have discussed in reference to Hindoo and British types. But to show how curiously parallel the features of the communal habitations run in widely separated societies, I will note a custom among the Indians of the Isthmus of Darien:—

After the marriage ceremonies (Bancroft tells us) the bride was returned to her father, who kept her shut up in a house with him for seven days. During that time, all the friends assisted in clearing a plantation and building a house for the couple, while the women and children planted the ground.§

One cannot help recognizing here the same group of examples which have already been discussed in their Aryan form. The American tribes do not seem to have built out from a common centre new huts for new family branches, but they divided the one big hut into family sections. The difference is one of execution only, and this is quite explainable on the facts of a different line of social development in the western continent from that in Europe and India. The near parallel will be seen to even a greater degree when we come presently to the customs incidental to the creation of a new home.

Our next stage in the form of the structure is the large hut not divided into group-huts. Just as in Eastern India, so among the wild Indian tribes of Central America, the children of the Quiches remain under the parents' roof until married, and

frequently after, several generations often living together in one house under the rule of the eldest.\* Among the Californians, each hut generally shelters a whole family of relations by blood and marriage, so that the dimensions of the habitations depends upon the size of the family. Thatched oblong houses are occasionally met with in Russian River Valley. Along the centre the different families or generations had their fires, while they slept next the walls.† Some of the houses says Ellis, were exceedingly large, capable of containing two or three thousand people.‡

In all these examples we have still the family divisions of the tribe kept tolerably intact. The communal homestead is the habitat of several families in the primitive meaning of that term. But there is evidence of the habitations of the tribe being not divided into family homesteads—as, for instance, among the Dayaks of Borneo, who inhabit large houses which contain the whole tribe;§ among the Central Americans, a village among whom, says Bancroft, consists of one large building, often 100 feet long and 30 feet wide;|| and among the Sound Indians, where frequently a whole village lives under one roof.¶ Then, turning to the hill tribes of India, we have something of the kind in Assam. On the northern frontier there are about ten clans so small that they find room each in a house by themselves. Some clans number only thirty souls, others sixty to a hundred; yet each of these petty clans has a chief whom they style Raja.\*\*

This evidence takes us to the initial stage of village life. Of course, I am now only dealing with one phase of it, and I am not stopping to consider some of the by-paths of inquiry which such researches open up. Still, I venture to think such evidence gives us very distinct glimpses into early village life. And I have yet to notice the additional evidence afforded by the dwellings of primitive communities having been erected by the whole village, and not by the individual; or even the family. How can we

\* Bancroft, *loc. cit.* i. 704.

† *Ibid.* i. 372.

‡ Ellis, *Polynesian Researches*, i. 175.

§ *Journal Geographical Soc.*, xvi. 298.

|| *Native Races*, i. 718.

¶ *American Ethnology*, i. 215.

\*\* *Journal Asiatic Soc. of Bengal*, xxvii. 196.

\* Pinkerton, xi. 562.

† Bancroft's *Native Races of America*, i. 259.

‡ *American Ethnology*, i. 174.

§ *Wild Tribes of Central America*; Bancroft, *Native Races*, i. 773.

resist the conclusions which such parallels between English customs and primitive customs tell us of? In Scotland and in England we have seen that the custom was followed of building the new house by the assistance of the villagers. In Africa and America, among the native races, the same thing occurs.

In Hawaii, when a chief wants a house, he requires the labour of all who hold lands under him; and [says Mr. Ellis] we have often been surprised at the despatch with which a house is sometimes built. We have known the natives come with their materials in the morning, put up the frame of a middling-sized house in one day, cover it the next, and on the third day return to their lands. Each division of the people has a part of the house allotted by the chief in proportion to its number; and it is no unusual thing to see upwards of a hundred men at a time working on one house.\*

A more animated scene than the thatching of a Fijian house can scarcely be conceived. When a sufficient quantity of material has been collected round the house, the roof of which has been covered with a net-work of reeds, from 40 to 300 men and boys assemble to finish the work, which is done amidst much rejoicing and shouting.† Among the New Mexicans, Bancroft says:—

Houses are common property, and both men and women assist in building them; the men erect the wooden frames, and the women make the mortar and build the walls.‡

And again:—

When a Guatemalan wishes to build a hut, or repair one, he notified the chief, who summons the tribe to bring straw and other useful materials, and the work is finished in a few hours; after which the owner supplies the company with chocolate.§

In South America, when a marriage takes place, the husband clears a sufficient space of ground for a plantation of plantains; which is not, however, all his own work, for he gives an invitation to a party of his friends, who meet, and over a jar of masata or chicha decide on the place of plantation; and on the following day they all assemble and clear it. When clear it is made over to the care of the woman, who from that time has the whole management of it.||

I have now laid before the readers of the *ANTIQUARY* the whole of my case. I could have illustrated the complete types of

evidence I have brought forward by many references to less complete types, and I could have brought forward examples of development from the primitive types we have considered to some more general types which still exist in many shapes and forms among our local institutions. I could have appealed to the curious facts of modern Russian society—where houses, built in storeys as civilized Europe is wont, shelter still the family in its primitive form, and not in its modern form—the family, that is, consisting of several generations, all bound together by obedience to a common parent or his representative. But to have done all this would have needed an examination of the forms of development from the primitive types to the modern types, and my researches would, I think, have appeared in a less clear light than I trust they do now. What we have done in the study of early village life is to add some definite information about the habitations of the primitive villagers. We have ascertained that in Scotland to this day there exist ancient dwellings, which, as interpreted by the light of modern research, tell us something of the primitive ancestors of our race who once occupied them. These dwellings are occupied by men of modern days, and thus unconsciously the ignorant and uncultured shepherds of northern Britain have helped the cause of historical inquiry by preserving for archaeologists these curious memorials of long past ages. Ancient man is known to have lived in the open air, to have performed there all the daily avocations of life, to have legislated there, to have worshipped there; he only took to shelter at times of rough weather and for sleep. Thus these early group-habitations do not mean exactly what the modern house means. But so much the more do they help us to contemplate, even in fancy, some of the pictures of early village life in Britain. Then from the foundations of early habitations discovered in England the same evidence as to group dwellings has been found. And, as if to add a life-giving interest to these historic stones, we have seen, too, what was the fashion of erecting the early village house. By showing that both the group-habitation and the mode of building taken from the antiquities of our land belong to the actual living facts of primitive life, as shown by the Hindu,

\* Ellis, *Missionary Tour through HaWaii*, 292.

† *Builder*, July 1881, p. 154.

‡ Bancroft's *Native Races*, i. 535.

§ *Ibid.* i. 693.

|| Smith and Lowe's *Narrative of Journey from Lima to Para*, p. 208.



the African, the Australian, and the North American, we establish on clear grounds that we have discovered features of early village life in Britain which have filtered down to modern times from the times when the Aryan race had not separated into European and Hindu—when they lived a life parallel to modern savage life.

### Reviews:

*Myths of the Odyssey in Art and Literature.* By L. E. HARRISON. (London: Rivingtons, 1882). 8vo, pp. xxvi. 219.



OMER bears repeating again and again. Pope's and Cowper's verses do not deter later writers from attempting translations, and even Messrs. Butcher and Lang's truly beautiful prose-rendering of the "Odyssey" has had its successor. But the author of the book before us asks a new question, and answers it, too, in a very admirable manner. Because the myths of Homer himself are told in words that are matchless, is it well that the story which art has left us should remain unread? The vase painter and the gem engraver may help us to understand somewhat better the spirit of their mighty kinsman. It is this unread commentary of Art which is here laid before us, side by side with the literary form it at once embodies and elucidates; and without wishing to exaggerate our expressions of opinion, without wishing to record higher praise than is properly, in our opinion, due to the conception and the execution of this book, we unhesitatingly affirm that it meets a distinct want, long felt by the lovers of Homer, and long known to art enthusiasts, in a manner that deserves all praise and reward.

Taking the materials for the illustrations from the Terra Cottas in the British Museum, Etruscan Sarcophagi, Greek Vases, Marble Statues, Gems, Wall Paintings at Pompeii and Sepulchral Etruscan Wall Paintings, Roman Lamps, and other objects of art, the book contains sixty-two very beautifully executed outline engravings, and seven autotype plates of the myths of the Cyclopes, the Laestrygones, Circe, the Descent into Hades, the Sirens, and Scylla and Charybdis. The fresh knowledge and insight into these ancient myths which are thus afforded is very marked; the transition of Homeric myths into later Greek, and thence into the literary and artistic myths of modern culture, is more plainly and distinctively placed before the reader than it could have been aided by the gem and vase artists who time after time turned their art-yearnings to Homer for inspiration. To those of our readers who study folk-lore and its fascinating outcome—to those who love Homer for his literary form—to those who wish to wander into the dreamland so soon created by the art-productions of the ancient Greeks—we recommend this book, and we feel assured they will give it a prominent place in their libraries. We conclude by quoting the description of the very beautiful engraving of a Siren mourner, chosen as a frontispiece to the book. "The

design is from a small terra-cotta now in the British Museum, about four inches in height, found with a funeral vase at Athens. This terra-cotta has been gilt, and bears traces of painting. The figure is winged, and has a bird's tail, so beautifully contrived, however, that it seems only a sort of tectonic support to the kneeling human form. The bird's wings are long and graceful; the Siren has something of the aspect of a sorrowing angel. With her left hand she tears her hair, and with her right she beats her very fully modelled breast. The left foot is broken away, but the right ankle is a delicate bird's claw. The whole figure is finely executed, full of tenderness and charm; perhaps it is in part specially attractive because of the skill and tact with which the bird element is preserved yet subordinated."

*The Library Journal: Official Organ of the Library Associations of America and of the United Kingdom, chiefly devoted to Library Economy and Bibliography.* Vol. VI, Nos. 8-10. Vol. VII, No. 1. (New York: F. Leypoldt. London: Trübner & Co. 1881-82.) 4to.

We think this excellent journal increases in interest as it proceeds, and certainly some of the features are most valuable. We are pleased to see the announcement in the last number, that "The Library Journal is, at last, self-supporting, and the publisher feels gratified in being able to announce its continuation." No. 8 contains an important "Bibliography of the Pre-Columbian Discoveries of America," by P.B. Watson. The special reference list in Nos. 9-10, is on "Tenure of Land." The answers to the prize question have resulted in a prize list of 100 books, which should be found in every library for general readers.

*The Story of Our Bell.* By the Rev. JOHN S. JOLY, M.A., Rector and Vicar of Athlone. (Dublin: George Herbert. 1881.) 12mo, pp. 31.

The author has traced the history of the church bell of Athlone, back from 1683—when it was said to have been cast with great solemnity—to the year 1552, when it was stolen by the English from Clonmacnois and taken to Athlone. In 1683, the old metal was re-cast by Tobias Covey; and, in 1691, the bell rang out Ginkell's signal in the siege of Athlone. To record the many associations that gather round this bell, Mr. Joly has written this interesting pamphlet which he originally delivered as a lecture.

*Old Deccan Days; or Hindoo Fairy Legends current in Southern India.* Collected from oral tradition by MARY FRERE. With an Introduction and Notes by the Rt. Hon. Sir BARTLE FRERE, Bart., G.C.B., &c. With illustrations by CATHERINE FRANCES FRERE. Third edition, revised. (London: John Murray, Albemarle Street, 1881.) Small 8vo. pp. xxxvi. 304.

The delight with which every one who loves a good story must naturally pounce upon a collection of absolutely new ones, is quite sufficient by itself to account for the popularity of this book when it first appeared in 1866, but when is added to that the special charm of the narrative, and the literary skill with

which the stories are presented to the English public, we can quite understand how it is they become classical. For some years the book has been out of print, and we gladly welcome this third edition, which will introduce the stories of the wonderful cobras, the horrible rakshas, and the clever jackalls to a still larger public. All who read these pages will unite in giving warm thanks to Miss Frere for the pleasure she has afforded them.

*The History of Maidstone.* By J. M. RUSSELL. (Maidstone: W. S. Vivish. 1881.) 8vo. pp. xi. 423.

The beautifully situated town of Maidstone possesses its fair share of historical associations, and Mr. Russell has given an excellent account of them in his pleasant volume. The old ruin of Allington Castle, on the river Medway, is of great interest in many respects, and well worthy of being the object of a pilgrimage. The castle came into possession of the Wyatt family in the year 1493, and Sir Henry Wyatt, the first possessor, entertained Wolsey here in 1520. Lady Wyatt once ordered the Abbot of Boxley to be put in the stocks, and Sir Henry, being called upon by the Privy Council to answer for his wife, said, "if any of you had done what the Abbot did she would clap you into the stocks also." The next lord of Allington was Sir Thomas Wyatt, the poet, courtier, and diplomatist, who was chosen for high employments, but

"Loved the more,

His own grey towers, plain life, and letter'd peace,  
To read and rhyme in solitary fields.

The lark above, the nightingale below,  
And answer them in song.

His son, Sir Thomas Wyatt the younger, left Allington to raise the standard of revolt against Queen Mary, and the result of his unfortunate expedition was that his head was stuck upon a pole in Hyde Park. Lord Romney's seat, "The Mote," has a long history, and the author gives a good account of it; but we do not see any reference to the curious subterranean passage in the grounds. Maidstone cannot boast of many distinguished men among its natives; but Woollett the engraver, and William Hazlitt, stand high on the list. Mr. Russell gives a good account of the churches, the grammar-school, the old houses, the charities, and all that goes to form a trustworthy history of a town.

*A Noble Boke of Cookry Ffor a Prynce Houssolde or eny other Estatly Houssoldes.* Reprinted verbatim from a rare MS. in the Holkham Collection. Edited by Mrs. ALEXANDER NAPIER. (Elliot Stock: London.) 4to, pp. xiii. 136.

From internal evidence the MS., which has been so beautifully printed by Mrs. Napier, dates from the last quarter of the fifteenth century. We may here feast with "Nevell, Arche-bishoppe of York, and Chauncelor of England, att his stallacon in York," and even sit down with the invited guests at "the crownacon off kyng henry the ffyfte."

Dinners and suppers are, of course, the only meals here provided, but we gain from the *menus* and receipts a very fair idea of the excellent appetite of

our ancestors on the one hand, and the appetizing dishes provided for satisfying them on the other. Izaak Walton's "manchet" (or fine bread) enters into the composition of many; while Shakespeare's "stockfish" appears fried; and the abundance of spices which each receipt prescribes reminds us of his clown in *The Winter's Tale*, who "must have saffron to colour the warden pies; mace, dates—none; that's out of my note; nutmegs, seven; a race or two of ginger, but that I may beg; four pound of prunes, and as many of raisins o' the sun" (4, 3, 50). Our ancestors seem to have been remarkably fond of almonds, which figure in many of these dishes with "Saunders," which Mrs. Napier appears to be in doubt about. It is really a kind of strong-smelling Eastern spice. The word appears again in Gower. Sauces, too, were many in the fifteenth century, both sweet, sharp, and a combination of both. The method of apportioning the day's meals between dinner at ten or eleven and supper at four or five, approximates to the modern French hours for eating. Instead of the early cup of coffee, and afternoon tea of modern times, our ancestors would indulge in a cup of spiced wine or small beer, while the day would end with "ypocras and wayfurs." Profusion must have been the mark of their banquets, rather than small but carefully cooked *plats*. Mrs. Napier does not admire the "good old times," so far as cookery goes; but if we remember the violent exercise and out-door lives led by our forefathers, we shall not be astonished at the quantity of meat required for each meal, and the substantial character of the dishes. Every meal thus necessarily resembled our modern meat breakfasts and college dinners, where robust appetites must be catered for—quantity aimed at rather than quality.

Two other fields of research are opened by this interesting book to archaeologists: the variations in the supply of the fish and fowls which our forefathers ate compared with those which enter into our own bills of fare. As the face of the country has changed, so have its winged inhabitants. It is curious that bustards are not found among the fowl concerning the cooking of which directions are here so amply given; nor do they appear among the "quayles, fowls called rees," (reeves), and the rest which were cooked for Archbishop Neville's installation feast, 1467, and the list of which is quoted in the Appendix of this book. The externals of the book are everything that can be desired, the paper, print, and binding being such as to meet the taste of the most fastidious book-lover.

*Note sur les Sceaux de l'Ordre de St. Jean de Jerusalem.* Par J. DELAVILLE LE ROULX. Extrait des Memoires de la Société Nationale des Antiquaires de France. Tome xli. (Paris: 1881.)

*Des Sceaux des Prieurs Anglais de l'Ordre de l'Hôpital aux Douzième et Treizième Siècles.* Par J. DELAVILLE LE ROULX. Extrait des Mélanges d'Archéologie et d'Histoire, publiés par l'Ecole Française de Rome. (Rome: 1881.)

Several difficulties have hitherto presented themselves to the sigillographic student, who approached the documents of the renowned Order of St. John of Jerusalem. It has occurred to M. Delaville de Roulx,

who has been for some time at work among the muniments of the Order, that some of these doubts might be resolved by taking the study on the *à priori* side; and in the first of these papers he publishes a statute of the Order of the middle of the thirteenth century (from a MS. in the Bibl. Nationale), which "passes in review, not only the seals of the Grand Master, but also those of the principal dignitaries of the Order," entitled "Ci dit des bulles que le maistre et les autres baillis de l'Hôpital bullet." The value of this document lies not only in the numerous descriptions of seals already known, but still more of numerous others as yet unknown, from want of preservation. The author then brings forward in connection with this all that is known of the seals themselves, of the Grand Master and Convent, of the Grand Master alone, and of the other dignitaries, priors of the different langues; drawing his facts from the Archives of Malta, Bouches-du-Rhône, Turin, &c., as well as from Pauli, Schlumberger, and many other authorities. His note upon a seal of the Priory of St. Egidius in the British Museum is of especial interest, as bearing on the origin of the seal of the English Priory. Of the Grand Master's seal in both lead and wax (two distinct types), as well as of others taken from originals, excellent reproductions in heliotype are given in both papers.

The second paper will be valuable to historians of the English "langue," about the early Priors of which there is not much known, the lists given in Dugdale and in a pamphlet on "The English or Sixth Langue," in 1880, being incomplete. By careful study and comparison of dates of different documents enrolled on the Charter, Close, and Patent Rolls, and of Charters preserved in the British Museum, M. Delaville le Roux, has considerably rectified the chronology of the English Priors of the twelfth and thirteenth centuries, and has added at least two more to the number. The presence of two others, *William de Vileris* in 1208, and an *Alan*, mentioned in the same year, are points not yet cleared up. But all these records are in English—why does not some English antiquary see to it?

*A Memorial History of the Campbells of Melfort, Argyleshire.* By M. O. C. 4to, pp. vi., 124. (London: Simmons and Botten, 1882).

This very handsome volume gives the records, lineages, and pedigrees of the Campbells of Melfort, the Campbells of Achalader, the Macdougals of Macdougall, the Campbells of Lochend, the Campbells of Kenloch, and other families with whom the Melfort-Campbells have intermarried. The lands and barony of Melfort were granted by King David Bruce to Sir Archibald Campbell, Knight of Lochaw, in 1343; and their interesting records from this time contain many very instructive illustrations of the social and clan history of Scotland, besides affording, perhaps, one of the most interesting of family histories. Scottish family history contains more links with an archaic clan history than perhaps any other people in Europe; and, therefore, over and above the value and interest of this book to professed genealogists, there is an interest to the historical student as well. How pertinaciously the clan relationship held fast is shown for instance in

the old custom peculiar to the Campbells of Donstaffnage, Duntown, and Melfort. When the head of the family died, the chief mourners would be the other two lairds; one supported the head to the grave, the other walked before the corpse, and even the eldest son was not permitted to interfere with this arrangement. This legendary custom was carried out for the last time at the funeral of Colonel John Campbell, in 1861.

The pedigrees and memorial accounts are all carefully compiled; and, when we recognize that the Campbells of Melfort have made a very considerable name in the annals of their country for military service, and oftentimes military heroism, when we bear in mind that they include Sir Colin Campbell among them, we can well understand that this book has been a labour of love to its indefatigable compiler. There is an Appendix of charters and deeds now extant, relating to Melfort property, and these are all more or less interesting and valuable. Each pedigree is also supplemented with very useful notes. In conclusion, we can speak very highly of the taste in which the book has been produced.



## Meetings of Antiquarian Societies.

### METROPOLITAN.

**Society of Antiquaries.**—February 2.—Mr. Edwin Freshfield, V.-P., in the Chair.—Mr. Baigent exhibited a drawing of the arms of Milton, or Middleton, Abbey, Dorset, from a window in Ibberton Church, Dorset, which differ from the engraving in Tanner's *Notitia Monastica*.

February 9.—Mr. E. Freshfield, V.-P., in the Chair.—Mr. G. W. G. Leveson-Gower exhibited a quarry of glass preserved with some heraldic glass from Titsey, Surrey.—Mr. J. H. Middleton exhibited some objects of interest which had been found on the site of a Roman villa, at Fifehead Neville, Dorset. In a small hole, cut in the centre of the floor of one of the rooms, a number of ornaments were hidden away, and among these, in addition to some bronze bracelets, were two silver rings, presenting the very unusual feature of Christian devices.

February 16.—Mr. E. Freshfield, V.-P., in the Chair.—The Rev. A. Pownall exhibited a gold ring found at Gilmorton, Warwickshire, inscribed inside, "The King's Gift." It was apparently of the time of Charles I.—Mr. H. B. Hull exhibited a MS. list of the Royal Navy in 1660, with the name of "Edward Dering, Mercator Regius," on the cover. The list gives the names of the ships, the tonnage, age, where and by whom built, and other particulars. At the end are tables of wages and allowances, weights of cables, and other useful information.—Mr. Nightingale exhibited a bronze seal found at Wyndham Park, near Salisbury, bearing the name of Wilhelm Pelhisier.—Mr. Peacock contributed an account of a presentment of a man to the Bishop of Lincoln, in 1611, for refusing to kneel at the Communion, and for naming his



child Ichabod, as a sign that he considered the glory had departed from the Church of England.—Sir Henry Dryden contributed a Paper "On Saxon Remains at Marston St. Lawrence, in Northamptonshire."

February 23.—Mr. A. W. Franks, V.-P., in the Chair.—Mr. Middleton read a Paper upon "Consecration Crosses in Churches." These crosses were marked when the church was built, before the consecration, in order to show the places which the bishop would anoint with oil as part of the service. The proper number is twelve inside and twelve out, but there are few churches in England now which exhibit the complete number, though in one case—St. Mary Otterys—where the crosses are very ornamental, consisting of demi-angels holding shields surrounded by quarterfoils, additional crosses were added during the process of restoration, so that there are now thirteen outside.—Mr. Bailey read a Paper "Upon some Historical Aspects of the Law of Attainder," which he illustrated by tracing the estates held by Richard Neville, Earl of Warwick, until they finally became forfeited to the Crown.

March 2.—The Earl of Carnarvon, President, in the Chair.—Mr. C. K. Watson invited the attention of the meeting to a monstrous proposal now before Parliament (which the Council had decided to oppose by all means in their power), the object of which was to enable the Lynn and Fakenham Railway to extend their line through the precinct of the Cathedral Church of Norwich. Such an extension would have the result of destroying a very ancient watergate, which was the admiration of every antiquary and of every artist, and of obliterating other interesting remains and associations.—This being an evening appointed for the ballot, no papers were read.

Archæological Institute.—February 2.—Mr. J. Hilton, in the chair.—Mr. J. H. Middleton read some notes on Ashburnham House and the site it occupies.—Mr. F. C. J. Spurrell described the great collection of shallow pits on the north coast of Norfolk, and added accounts of similar large groups, such as the pen-pits and others, in various parts of this country and abroad. He pointed out that these great collections of pits, in contradistinction to minor collections, were all, as far as he knew at present, connected with the earliest traces of the use and manufacture of iron. Taken as a whole, he did not doubt that they were dwellings and true hut circles, and that they could be distinguished from iron or stone mines. The simplicity of their construction, and the comparatively slight traces of permanent occupation in some instances, denoted their temporary use, and showed that they were the shelters and dwellings of tribes collected together for limited periods (probably in summer), and that the paucity of relics of utensils, &c., denoted poverty. It was possible that some of them might represent the huddling together of a population driven to extremity by an invading host, such as the Romans. In comparison with the largest groups of the true Stone age, they suggest a great increase in the population in general.—Mr. Spurrell exhibited a large collection of Palæolithic flint implements from new situations, recently found in the gravels of the Thames, and the Darent and Medway in Kent.

March 2.—Sir J. S. D. Scott in the Chair. Mr. S.

Clarke, jun., read a Paper on the remarkable late Norman font in the Church of Saint Nicholas, Brighton.—Mr. E. Newton read a Paper on the discovery, in 1879, of a Romano-British cremation urn, at a depth of eighteen feet below the pavement in Cheapside.—Mr. J. O. Scott exhibited a cast of the upper portion of an effigy of a late fourteenth century civilian from North Curry Church, and portions of fragile plaster figures of cows and other animals found walled up in the chancel of that church. Mr. Micklethwaite was disposed to think that these were votive objects. Mr. A. E. Griffiths sent a fine example of a British urn full of ashes and bones in an undisturbed state found at Hampton Wick.—Mr. R. S. Ferguson sent three examples of funeral chalices and patens of pewter found in Cumberland, and contributed notes upon them.—Mr. J. A. S. Bayly exhibited a collection of rubbings of brasses and ecclesiastics from Essex and elsewhere, which were commented upon by Mr. Micklethwaite.

British Archæological Association.—February 15.—Rev. S. M. Mayhew in the Chair.—A portrait of Milton, supposed to have been painted at an early period of the poet's life, was described by Mr. E. Walford.—Mr. W. G. Smith exhibited a glass muller-like object used in the straw manufacture of Dunstable, but similar in form to many objects of the same material frequently found in London.—Mr. Loftus Brock described various ancient articles of pottery from London Wall.—The first Paper was by Dr. Phené, on recent explorations and excavations made by the author in Scotland.—The second Paper was by the Rev. Mr. Lach-Szymma, and was descriptive of St. Hilary Churchyard, Cornwall, where monuments of the Roman and Celtic periods are to be met with, which, with the old tower of the church, attest the continuance of Christianity in the district probably from the fourth or fifth century.

March 1.—Rev. S. M. Mayhew in the chair.—Mr. W. G. Smith described several Neolithic flint implements recently found at Highbury, only eighteen inches below the surface of the undisturbed gravel, the edges being sharp and the polish as perfect as when deposited. The Chairman described a fine collection of ancient articles. Among these were a walrus bone pin found in London, apparently of Roman date; the haft and summit of a Norman standard of bronze; a silver Roman pig; and several fine examples of Spanish and German figured glass.—Mr. W. H. Cope read the first Paper, "On the History of Ancient Stained Glass."—The second Paper was by Mr. C. Brent, "On a Newly Discovered Roman Building at Little Holms, Methwold." The site is only four feet above the Fen level, and the remains are the first of this early date that have been met with in the locality. The remains consist of foundations of walls formed of flint, with alternate layers of rubble and sandstone. A floor of concrete was also found, lined out to form a tile pattern.

The Society of Biblical Archæology.—March 7.—Dr. Samuel Birch in the Chair.—A Paper was read by Mr. Le Page Renouf: "Egyptian Mythology, Mist and Cloud."—A Paper by Mr. W. Flinders Petrie, "On Pottery and Implements collected at Giseh and the neighbourhood, from December, 1880, to June, 1881," was read by the



Secretary.—A letter was read from Prof. W. Wright, calling attention to a Hebrew inscription of great interest and antiquity that forms part of a mosaic pavement in the mausoleum of the Empress Gallia Placidia at Ravenna, built by her between A.D. 432 and 440.

Numismatic Society.—Feb. 16.—Mr. W. S. W. Vaux, V.-P., in the Chair.—The Rev. Canon Pownall exhibited a tin-foil impression of an Irish halfpenny, now in the collection of the Irish Academy, struck at Waterford during the reign of John, and believed to be unique. This coin is of special interest, as it tends to confirm the attribution to John of certain coins in the English series with the *cross pomée*, but with the inscription HENRICVS REX.—M. Terrien de la Couperie read a Paper "On the Coinage of Tibet issued during the second half of the last century and during the beginning of the present one."

Anthropological Institute.—Jan. 24.—Anniversary Meeting.—Major-General Pitt-Rivers, President, in the Chair.—The President delivered his Annual Address, in which he reviewed the work of the past year.

Feb. 7.—Mr. F. G. H. Price, Treasurer, in the Chair.—Mrs. E. C. Hore read a Paper "On the Twelve Tribes of Tanganyika."—Mr. G. W. Bloxam read a note "On a Patagonian Skull brought from Carmen, at the Mouth of the Rio Negro (lat. 44°)," by Capt. Hairby.—The Assistant-Secretary read "Notes on the Napo Indians," by Mr. A. Simson.

Feb. 21.—Dr. Edward B. Tylor, V.-P., in the Chair.—Mr. J. E. Price read a "Note on Aggrì Beads." These beads are occasionally dug up in the Gold Coast territory, and sell for more than their weight in gold, being among the most valued of royal jewels. They have been found in various parts of England, some of those exhibited having been obtained from Colchester, where they were found associated with human remains, while others were discovered during the recent alterations at Leadenhall Market. Mr. Price thought that the appearance of these beads in England might be accounted for by the fact that when the Romans occupied the country they brought with them many African slaves, who wore necklaces with Aggrì beads, and that when these slaves died their necklaces were buried with them.—Dr. Macfarlane read a Paper on the "Analysis of Relationships of Consanguinity and Marriage."—And, in the absence of the authors, the Director read a Paper entitled "From Mother-right to Father-right," by Mr. A. W. Howitt and the Rev. Lorimer Fison.

Royal Society of Literature.—Feb. 1.—Sir Patrick de Colquhoun in the Chair.—Sir Collingwood Dickson read a Paper on "Dr. Faustus and the Legends connected with him," contributed by Sir P. de Colquhoun. It was contended that Dr. Faustus was unquestionably an historical personage, as his death is mentioned by Gesner, who compares him to Paracelsus, and as he is referred to in Luther's "Table-Talk." The oldest account of Faustus, in which it is stated that he was born at Roda, near Weimar, goes back to the year 1587.

Feb. 15.—Mr. Joseph Haynes in the Chair.—Mr. Fleay read a Paper on "Homer and Comparative Mythology."

Royal Asiatic Society.—Feb. 20.—Sir Edward VOL. V.

Colebrooke, President, in the Chair.—The Rev. Mr. Schön read a Paper on "The Hausa Language," the *lingua franca* of Western Africa, of which he has published a grammar and a dictionary, texts and translations of the Holy Scriptures, having acquired his knowledge during a long residence in that part of Africa.—Mr. R. N. Cust followed with a Paper on "African Scholars."

Society of Hellenic Studies.—Feb. 16.—Prof. C. T. Newton, V.-P., in the Chair.—The Chairman read extracts from a Paper by Mr. W. M. Ramsay, describing some of the results of his journey into Phrygia, and exhibited drawings by Mr. A. H. Blunt, and photographs representing some of the monuments discovered. The passages read to the meeting described Mr. Ramsay's researches on three sites in the heart of Phrygia. (1) Duganlu. The tomb of Midas existing on this site was discovered by Leake in 1820, and has several times since been visited. Mr. Ramsay explored the plateau on the side of which this tomb exists, and found a road leading to the summit, bordered by a procession of figures advancing downwards. Near the top of the road was a place of worship, with rock-altar, and a rock-cut relief representing a figure like the Greek Hermes. In this place also is a grave, and the worship connected with it seems to be that of the dead. (2) A necropolis first discovered by Mr. Ramsay at Ayazeen. Here were a multitude of tombs, some in the fashion of that of Midas, others mere caverns in the rock. One opening in the rock was rendered remarkable by being surmounted by an obelisk, on either side of which was an enormous lion; but these lions completely differ in style from those over the gateway at Mycenæ. Mr. Ramsay found an important fragment of another similar relief in the shape of an enormous lion's head of splendid archaic work, and seven feet in diameter. (3) Kumbet. Here Sir C. Wilson and Mr. Ramsay discovered a remarkable block of stone, rudely fashioned in the shape of a ram, and having its sides covered with reliefs representing hunting scenes. These reliefs, however, were rude and much injured by time.—A second Paper, sent by Mr. E. L. Hicks, was read by Prof. Gardner. The writer selected several details in the descriptions of characters by Theophrastus, and showed how they could be fully understood only by a comparison with Attic inscriptions, especially monumental *stelæ*.—A third Paper was read by Dr. Waldstein, wherein he traced the origin of a figure of Hermes which occurs as an *emblem* on a *patera* from Bernay, in France, to the figure of Hermes on one of the pillars from the temple of the Ephesian Artemis, in the British Museum.

Philological Society.—Feb. 3.—Dr. J. A. H. Murray, V.-P., in the Chair.—The Papers read were: (1) "Observations on the Partial Corecious of English Spellings approved by the Philological Society," by Mr. H. Vogin, of Amsterdam. (2) Mr. Sweet's "Notes on Points in English Grammar."

Friday, Feb. 17.—Mr. H. Sweet, V.-P., in the Chair.—Mr. Cayley read a Paper on "Greek Pronunciation and the Distribution of the Greek Accents." He attempted to trace a revolution in the Greek sounds to the vast extension of the language under the Macedonian kings, and subsequently to large bodies

of migratory Jews and Syrians who formed the nuclei of the Christian churches. Mr. B. Dawson read some "Notes on Translations of the New Testament."

**New Shakspeare Society.**—Feb. 10.—F. J. Furnivall, Director, in the Chair.—The Rev. W. Wynell-Mayow read a Paper on "Hamlet's 'speech of a dozen or sixteen lines' in the Sub-Play."—Dr. F. Landmann then read his Paper "On Shakspeare and Euphuism: Euphuism an Adaptation from Guevara."

#### PROVINCIAL.

**Cambridge Antiquarian Society.**—February 27.—Rev. R. Burn, in the Chair.—The Rev. J. Collingwood Bruce read a Paper "Upon the History and Present State of Hadrian's Wall in North Britain." The author showed a map of the course of the wall, and of the Tyne in relation to it, also of the river Eden, which joins the Tyne at the east end of the wall or "Wall's-end." The river Eden was considered sufficiently strong as a means of fortification to render it unnecessary to extend the wall further in that direction. But at its mouth two forts were erected, and in their locality some very interesting results had been discovered. One of the forts was opposite Jarrow, the birthplace of the Venerable Bede. From this point the wall ran on to the high ground above and to the north of the Tyne valley, where agriculture could be most successfully conducted, and which, it seemed, the Romans wanted to secure. The wall was continued to Bowness, where the Solway ceased to be fordable. They next turned to the plan of the wall. First of all it was about 8 feet thick. How high it had been was not known; it was now about 9½ feet in some places. Bede said it was 12½ feet high. He was probably speaking of it in his own neighbourhood. Camden said it was 15 feet high; and another writer said 21. The facing stones were of sandstone, very well squared to a uniform size and projecting into the wall, so as to bind it well together. No tiles were needed. The mortar to this day was in some instances harder than the stone itself. To the north of the wall was a ditch, which in some places was about 6 feet deep and 15 feet across at the top. Stationary camps were planted at distances averaging four miles from one another, and varying in size from four to seven acres in extent. These camps usually had northern, southern, eastern and western gateways. The largest camps had two gateways on the eastern and western ramparts. In addition to the camps, there were at distances of a Roman mile square enclosures measuring about 60 feet a side; and now called "mile-castles." In all probability a number of soldiers were drafted off to occupy the spaces between the mile-castles for twenty-four hours, or for a week at a time. In addition to the mile-castles there were what were called "turrets." He himself called them stone sentry-boxes. These had been so much interfered with that he could not tell how many there had been. They were 12 feet square, and the walls were 3 feet thick. Running alongside the wall, and always on the south side, was a military road. The next drawing showed in section the abutment of a bridge crossing the Tyne at Cilurnum, now called Chesters. In the river at Cilurnum could be

seen, when the water was clear, the foundations of the piers of the bridge. The character of the masonry indicated that it had been constructed at two different periods of time. Drawing 2 showed the remains of the gates of Cilurnum, with the holes in the stone still remaining in which the pivots of the gates used to turn. Drawing 3 gave an idea of the character of the ground over which the wall ran in the central part of the district. A great basaltic dyke ran for ten or twelve miles through the country in this neighbourhood. Here was part of an altar erected to Jupiter, and bearing the usual monogram I.O.M. Near the station represented in this drawing was an amphitheatre, similar to those found at some other parts of the wall, and intended as a place of amusement for the soldiers. Drawing 4 showed one of the great basaltic rocks over which the wall ran. Drawing 5 showed "The Nine Nicks of Thurlow." These were nicks in the mountainous chain of rocks, the wall running pertinaciously over each of them. The interior of the wall was well made of rubble, but the facing was always freestone. Drawing 7 represented the northern fosse of the wall. In some of the mile-castles the level of the floor had been raised, and in making excavations traces of devastation were found, and marks of fire. At one place had been found a lady's ear-drop, a gentleman's finger ring, and a coin of Commodus. They knew that in the reign of Commodus (180-192 A.D.) the Caledonians made an irruption on the wall, sacked one of the Roman stations, and killed one of the commanders. Dr. Bruce next showed some drawings of altars found at different stations on the wall, some gravestones, and some other stone objects. On one slab of stone was carved a representation of Ceres. Here was a figure of Victory, a female careering over the earth with outstretched wings, her garments flying behind her; she bore in one hand a palm, and in the other a laurel wreath.

**Society of Antiquaries of Scotland.**—Feb. 13.—Sir Walter Elliot, of Wolflee, in the Chair. The first paper read was a notice of two very fine pieces of old Scots panelling in carved oak, which were exhibited and described by Mr. J. J. Reid. They formed the partition between two garrets in an old house at Montrose, pulled down about four years ago, and were subsequently acquired by Mr. Reid and Mr. Campbell. The larger piece contained spaces for eighteen panels, some of which were wanting, but enough remained to show the beauty of the work and the variety of the designs with which the panels were filled. The smaller piece was a door, the four upper panels of which are carved, the two lower plain. The carvings consist of foliaceous scroll-work, with conventional representations of thistles, &c. The centre panel of the larger piece contains a shield of arms—which seem to be those of the family of Panter, once of Newmanswalls, near Montrose. One of the panels contains a thistle exactly like that on a single remaining panel in the Abbot's House at Arbroath, of which monastery Walter Panter, of the Newmanswalls family, was twentieth abbot. In the Chapter House at Arbroath, built, it is believed, by Abbot Panter, there are on the capitals of the pillars representations of birds sitting on the branches of trees pecking at fruit, which are similar in style to the carvings on some of the panels. Others have grotesque carvings,

representing swine dressed up as monks. From certain considerations connected with the style of these carvings and the history of the Hospital of St. Mary, rebuilt and endowed by Patrick Panter, Bishop of Ross and Abbot of Cambuskenneth, the date of the carvings might be placed about 1515. Mr. J. W. Small and Mr. George Seton confirmed Mr. Reid's conclusions. The second paper was a notice of a cist with an urn, discovered at Parkhill, near Aberdeen, in October last, in digging ballast for the railway. In the cist was an urn of elegant shape, 5½ inches high, and of the tall variety known as of drinking-cup form. The other contents of the cist were the bones of a skeleton placed in a contracted position, and some fragments of charcoal. With the human bones, however, there was found a bone of the left fore-leg of a boar. The human bones were covered with a matted fibrous substance, and in the case of a cist discovered in the same locality in 1867, it had been ascertained by Professor Struthers, of Aberdeen, that it consisted partly of hairs and partly of the mycelium of a cryptogamous plant. There are two features of this interment that are peculiar, the presence of charcoal in the cist with an unburnt body, and the presence of the boar's bone. The urn, which is a remarkably fine one, is presented to the National Museum. The Rev. R. Herbert Story contributed a notice, with a rubbing of a sculptured slab, recently discovered at Roseneath. Dr. Robert Munro, Kilmarnock, gave an account of the discovery of a crannog in the loch of Friar's Carse, Dumfriesshire. The lowering of the level of the water of the loch had shown that the island in its centre was composed of oak beams, supporting an oval surface of about 80 feet by 70 feet, covered with a thickness of from 2 feet to 3 feet of soil and stones, largely mixed with bones, charcoal, and ashes. A circular portion of the log pavement near the centre was covered with flat stones for a hearth, and in some other parts a clay flooring was found. Dr. Munro exhibited a large wedge-shaped stone hammer which had been found in the crannog. A canoe and a paddle and some fragments of pottery were also found. Grose, in his *Antiquities of Scotland*, had referred to the crannog as a place of refuge for the monks of Friar's Carse. The last Paper was a notice of undescribed stones with cupmarkings in the central districts of Scotland by J. Romilly Allen. In an appendix he added a complete list of all the stones of this peculiar class known in Scotland, showing their geographical distribution, and a list of the books, papers, and authorities on the general subject of this class of prehistoric sculpturings.

**English Dialect.**—Annual Meeting, February 20.—The Mayor of Manchester (Alderman Baker) in the Chair.—Mr. J. H. Nodal, the honorary secretary, read the annual report, which, in the first place, enumerated and described the publications of the past year. These are as follows:—Leicestershire, Words, Phrases, and Proverbs, a revised and considerably enlarged edition of the Leicestershire Glossary of the late Dr. Arthur Benoni Evans, published in 1848, and edited for the Society by his son, Dr. Sebastian Evans. The latter, in his introduction, calls attention to the topographical and other influences which "have conferred on the Leicestershire dialect a

marked predominance in determining the literary language of the country." The chapters on the literature of the county, the Domesday measurement, the local nomenclature, and the Place-names—the last an elaborate list of some sixty columns—will be welcome alike to the historical student, the antiquary, and the philologist. By the kindness of the Rev. Christopher Wordsworth a list of Rutland words is appended. The second volume of the year is a collection of Original Glossaries, comprising a glossary of Isle of Wight Words, compiled in the first instance by the late Major Henry Smith, and completed and edited for the Society by his brother, the distinguished antiquary, Mr. Charles Roach Smith; two lists of Oxfordshire and Cumberland Words, by Mrs. Parker and Mr. Dickinson respectively; a glossary of North Lincolnshire Words, gathered by Mr. Edward Sutton, now of Manchester, in the marsh, wold, and fen districts around the town of Louth; and a list of words in use in Radnorshire, contributed by the Rev. W. E. T. Morgan, of Morriston, near Swansea. The last of the publications of the year is a reprint of the very rare black letter-book, William Turner's *Names of Herbes*, A.D. 1548, edited by Mr. James Britten, F.L.S., the earliest work in English to which the introduction of certain plants can be traced. Two proposals had been urgently pressed upon the attention of the society during the last year or two—the publication of a General Dialect Dictionary and the collection and publication of Place-names as part of the Society's work. It was considered, however, that these things do not fairly come within the Society's province. Mr. A. J. Ellis, F.R.S., and Mr. Thomas Hallam, two members of the Society, had succeeded during the past two years in tracing a very important dialectal line or series of lines. Mr. Hallam had ascertained the boundary line across England between the midland and southern forms or sounds of short *u* in up, but, &c.; also between the same forms or sounds of *o*, short and medial, in other, ton, done, some, &c. The northern boundary of the midland and eastern counties, according to Mr. Ellis, passed (very roughly) north of Furness in Lancaster, east of Craven in Yorkshire, north of Leeds and Selby, and then suddenly dips south by the Isle of Axholme in Lincolnshire, and reaches the sea about Great Grimsby. These apparently formed the two great lines across England. The boundaries between northern English and Lowland Scotch was (also very roughly) that of the kingdoms. This divides all English speaking counties into four great divisions, distinguished by their treatment of the Anglo-Saxon short and long *u*.

**Cambridge Philological Society.**—February 9.—Professor Skeat in the Chair.—Prof. A. S. Wilkins communicated a Paper on a MS. of Cicero's *De Oratore* in St. John's College, Oxford. It seems to have been first collated by Thos. Cockman (*De Oratore* Oxf. 1696); and Abp. Pearce, who knew it from Cockman, praises it highly. The collations of the other MSS. by Lagomarsini, Ellendt (1840), Fiderit, and Ravaisson (*Codex Albiensis*), now enable us better to estimate its value. The MS. is a small folio of 28 leaves (55 pages, the last blank) written in double columns, in a neat and clear hand. The ink has kept its colour except on the first page.



It has numerous contractions, such as the Tironian abbreviations for *et* and *con*s, the misunderstanding of which latter has led copyists to change *consules* into *asinos* (Wattenbach, *Einleitung*, p. 74). Dr. Waldstein read a Paper on "Ar. Eth. N. p. 1111 (Bekk.)." Aristotle is enumerating the categories of harmful human action, which, from particular ignorance on the part of the agent, are not to be considered criminal. These categories are illustrated by definite instances from real life. As the text stands, it fails to illustrate the category, and cannot be construed into good sense. This is especially caused by our indefinite knowledge of the nature of the ἀπορρηγισμός. For if, as has been supposed, this game consisted of boxing, wrestling, or sparring, the illustration falls flat. A painting on a vase in the possession of M. Camille Lecuyer at Paris, together with a relief published by Clarac, and another published by Krause show this game to have been similar to one practised by boys with us, in which the fingers are interlaced, and the point is to bring the adversary to his knees by forcing back his wrist, only with the important addition that the Greeks did not begin with interlacing their hands, but stood opposite one another and strove to seize the most favourable grip of the hands, the most decisive part in the game. In this act, the one striving to seize, the other to avoid the hand of his opponent, involuntary striking must have been a most frequent occurrence.—Dr. Waldstein then read a Paper on "The description of the Polygnotan pictures in the Lesche of the Cnidiars at Delphi, described by Pausanias." Professor Paley communicated a paper on Sophocles, O.T. 1380.

**Glasgow Archaeological Society.**—February 16. —Professor Lindsay in the Chair.—Prior to business, Mr. W. G. Black, Hon. Secretary, intimated that a letter from the Marquis of Bute proposes some work for the Society to undertake, and it would be immediately laid before the Council. Mr. D. Murray then read "A Note on Glasgow and other Provincial Coins and Tokens." Mr. Murray historically reviewed the art of coin-making. The Scotch pennies were few in number, one of the most beautiful being the Paisley penny of 1798. The Edinburgh halfpenny of 1791 was the first, and in the same year the first Glasgow halfpenny was issued.—Mr. W. G. Black read a Paper "On the Origin and Theory of Charms," after which there was exhibited an old jug of Prestonpans or Portobello stoneware, with a view of the Broomielaw, by Mr. J. Wyllie Guild. A book, entitled, "The Former and Present State of Glasgow Contrasted—A Dream: Glasgow, 1787," by Mr. C. D. Donald, Jun.; and "Eight old pamphlets of 1638, 1643, 1653, and other dates," by Mr. Robert Guy.

**Clifton Shakspeare Society.**—Jan. 28, 1882.—Mr. J. H. Tucker, in the Chair.—Reports in connection with *As You Like It*, were presented. Mr. Francis F. Fox read a Paper on "Touchstone." Papers on "Jaques," by Miss Florence O'Brien, and by Mr. E. Thelwall, M.A., were read. The Rev. H. P. Stokes gave a communication "On the Songs in *As You Like It*," and "On Shakspeare's References to Marlowe."

Feb. 11, 1882.—Mr. E. Thelwall, M.A., President, in the Chair.—The following communications were given:—"Notes on the *Poems*," by the Rev. H. P.

Stokes, M.A., L.L.M.; "On *Venus and Adonis*," by Mr. L. P. Harris, B.A.; "On *Lucrece*," by Mr. Tucker.

**Penzance Natural History and Antiquarian Society.**—February 10.—Mr. W. C. Borlase, M.P., in the Chair.—The President cordially acknowledged a gift to the Society from Mr. W. H. Trounson, in the shape of a pair of most curious old nut-crackers. The Rev. W. S. Lach-Szyrma read a paper on "Observations on the Planets." The President commented upon antiquities supplied by Mr. Couch, the first being a most remarkable teapot, from which there was no cover to fall off, the pot being filled from the bottom. The next object of interest was a mortar and pestle. Mr. Couch further showed a very curious little trinket made of gold, such a one that was in use amongst ladies about a century ago. The President showed a curious Wedgwood teapot, upon which was a picture of John Wesley, surrounded by a number of his various preachers. He further read extracts from a curious old tract, entitled "A true account of a strange and wonderful relation of one John Tonkin, of Pensans, in Cornwall, said to be bewitched by some women."

**Manchester Geological Society.**—Feb. 21.—Mr. George Gilroy, President, in the Chair.—Mr. Robert Law read a Paper, prepared jointly by himself and Mr. James Horsfall, on the discovery of flint implements on the elevated moorlands, near Rochdale. They stated that a series of investigations into the distribution and mode of occurrence of Neolithic flints were begun by them in the spring of 1879. The work had been carried on more or less successfully for a period of two years. The places visited were the highest summits and most prominent hills in those parts of the Penine Range which lie within a radius of about twelve miles of Rochdale. The first point was Dean Clough, a small upland stream about a mile north-east of a place called Junction-in-Saddleworth, where no fewer than 150 flints were found. These consisted of chippings, flakes, one or two small cores, and in one instance a beautifully worked arrow-tip of the barb pattern. In subsequent visits to this locality other flints had been found, one of the most interesting being an elegantly-fashioned and delicately-chipped leaf-shaped arrow-head. Flints appeared to be so abundantly scattered on this elevated moorland that in nearly every case, where an opportunity was offered for an examination of the subsoil, one or more of them could be found. The most striking example was met with on March Hill, a conical eminence overlooking the vale of Marsden. This hill is completely isolated from the surrounding moors, and although of comparatively small dimensions, more than 1,000 flints were discovered on a few small patches of bare ground on its southern side. The number of small chips and flakes was so great at this place as to lead to the conclusion that flint implements were manufactured there during pre-historic times. On the side facing the north, although there was bare ground, not more than ten pieces were picked up. As far as their investigations had gone, they had failed to detect any trace of polished stone celts, and in only two doubtful instances had grinding or polishing of the flints been observed. Had these ancient Britons been in the habit of using polished



stone hatchets, it was not unreasonable to suppose that some of the fragments of them would have been left behind, especially at places where implements appeared to have been manufactured. It had been pointed out that on two hills flints had been found more abundantly on the southern than on the northern slopes, and this was true of almost all the elevated places where they had yet been able to detect flints. This might be explained by the supposition that ancient men selected the more sunny and warmer side of a hill for pitching their tents and carrying on the work of fashioning their tools and weapons.

**Sutherland Field Club.—Annual Meeting.**—Feb. 28.—Dr. Joass in the Chair.—The President read his annual address. Under the head of archaeology, he noticed the cup-marked stone found in the Uppat Woods, with the Paper in connection therewith describing the known examples in Sutherland. These occur at Ribigill, Kinloch, Kintradwell, Carnliath of Dunrobin, Embo, and Uppat, a small number for such a wide field, considering their abundance in Ross and Inverness shires, but the attention now directed to the subject may result in the discovery of more. They are of extreme interest as the oldest known stone-carvings in Britain, perhaps in Europe. A fine specimen of an early Celtic shoe from the peat moss at Carhill was presented to the Museum, through Mr. Baxter. It is a real "brogue," perforated to let out the inevitable water, and is made of untanned ox hide, with the hair inside. Some well-formed and ornamented stone whorls have also been secured. Mr. Stevenson, whose large collection of local flint implements forms one of the attractions of the Museum in Edinburgh, has, over the same ground, made a second collection, much smaller, indeed, but of great interest, which he has presented to the local Museum. Of work done in the domain of recent history, Mr. Fowler's description of the Macleod tomb in Assynt, claims first notice. Notes were also brought before the Club on the early history of Dunrobin from unpublished documents, and on the family of Gordon in connection with Sutherland.

[We are unfortunately obliged to let our reports of the meetings of the Cambridge Antiquarian Society on March 1st, and the Penzance Natural History and Antiquarian Society on the 10th of March, stand over till next month.—ED.]

## The Antiquary's Note-Book.

**Edin's or Woden's Hall, Cockburn Law.**—Cockburn Law rises from a base of at least six miles in circumference to a conical top. On the north side, and a little below the middle of the hill, are the ruins of a very old building, by some called Wooden's Hall, but commonly called Edin's or Edwin's Hall. The building is constructed entirely of stone, without any other material. The stones have not been united by cement or even clay. They have, however, been very accurately adjusted in their places, their irregularities

being fitted into one another, or filled up with smaller stones, the whole presenting a very perfect specimen of dry stone masonry. The form of the edifice is circular, except for a short space on the south, where the building is reduced to the level of the surrounding debris. The length of the exterior diameters are from north to south 92½ feet, from east to west 90 feet, from south-east to north-west 92½ feet, from south-west to north-east 92 feet. The thickness of the wall varies at different places from 15 feet 3 inches to 19 feet 2 inches. The doorway and passage, which led through the wall from without to the area within, lay on the east side of the building. The length of the passage was about 17 feet. The external entrance of it was entire about the year 1793. In the heart of the walls, open spaces formerly existed. In two places we can trace the entire figures of distinct chambers. These form long narrow apartments, of which the ends are semicircular, and the sides partake of the curvature of the walls. In breadth they are about 7 feet, and in length they are respectively about 33 and 23 feet. There are indications of an entrance to each of these cells, from the central area of about 3 feet in width. It is very improbable that an edifice of such magnitude, and erected by such artists, could have had a roof which covered the whole of it. Eastward from this principal building, the ground is marked by the foundations of other buildings. On a careful examination, the foundations of four circular buildings can be traced, and there may have been others. Such buildings must have been erected by a people very little advanced in the arts. It is probable they originated in a wall raised as a screen around the fire of a family. The most probable account of the origin of Edin's Hall is that it was erected as a palace for Edwin, King of Northumbria, who reigned between 617 and 633. The details in evidence of this conjecture are given in Mr. G. Turnbull's account of the structure in the *Transactions of the Berwickshire Naturalists' Club*, 1850, pp. 9-29, from which the above description is taken. Other descriptions are contained in *Scots' Magazine*, 1764, vol. xxvi. p. 431; Sir John Sinclair's *Statistical Account of Scotland*, iv. 389-390; *New Statistical Account of Scotland*; but these are not accurate either in measurement or descriptions.

**Edington Church** (ante, pp. 133-4).—A correspondent from Trowbridge sends us the following account of this interesting church, with a view of drawing attention to its present deplorable condition. The present church at Edington was dedicated by Robert Wyvil, Bishop of Salisbury, to SS. Mary, Catharine, and All Saints, in 1361. The building was commenced about 1347. There is no doubt that the erection, as it at present stands, is the church built by William of Edington, as the style answers to the date when the Decorated was giving way to the Perpendicular. It consists of a chancel about 60 feet long by 25 feet wide, a north and south transept, and a nave with side aisles. A tower rises from the centre of the church. As far as can be ascertained, the whole length of the fabric was 150 feet; the width of the nave and aisles 54 feet; the length of the transept 75 feet. On the south side of the nave is a porch with a parvise over it. The chancel, so spacious in its proportions, is not seated for the congregation. Within the

altar rails on the south side is a magnificent tomb of alabaster and marble to the memory of Sir Edward Lewys, of the Vane, Glamorganshire, and Ann his wife, daughter of Robert Sackville, Earl of Dorset, and widow of Edward Seymour, Lord Beauchamp. This Sir Edward Lewys resided at Edington in the mansion (now destroyed) that was the monastery. There is a curious epitaph on the monument: it reads:—

"Since children are the living corner stone,  
Where marriage built on both sides meets in one,  
Whilst they survive our lives shall have extent  
Upon record, in them our monument."

The full-length figures of Sir Edward and his wife are on the tomb; in front are the effigies of their children, kneeling; from underneath the canopy is a cherub hovering over the recumbent figures with the crown of glory in his hand. It appears this figure is only painted wood, the original having been stolen or lost. The reredos is some carved wood that was formerly a mantelpiece in the mansion; on either side of the east window are two empty niches, and two containing headless figures. The chancel floor is higher than the transept by about three feet. It is separated by an arch, which still contains the rood loft, beneath which is a carved oak screen. The stairs to ascend into the loft are on the north side, in the angle. They are now closed. Passing from the chancel through the doors or the screen into the transepts, is noticed the front of the rood loft adorned with the royal arms, painted on canvas, bearing the date 1783, and on either side are the tables of the Commandments, the Creed, and the Lord's Prayer, whilst on the south end are some sentences in black letter from the Proverbs, of the supposed date of Edward VI. Against the south wall of the south transept is a canopied tomb, on which reposes the figure of an ecclesiastic, an Augustine canon; no epitaph or date affords any clue to the name of the deceased, but on several portions of the erection is the figure of a tun or barrel, from out the bung-hole of which issues a branch of some tree, which bears the initials I. B. The small organ stands in the south transept; there is here also a flat gravestone to the Pepler family, earliest date December 6, 1769. Detached on the ground is a monument that formerly stood against the wall, to Mary, daughter of Martin and Anamoriah Taylor, September 13, 1769. Brass lettered S. P. 1799, the vault of Sarah Price, whose monument just above it is dated March 23, 1799. In this transept, underneath the east window, which contains a quantity of old stained glass, stood an altar; the piscina, and a small niche which bears the traces of paint and gold, still remain. There is no vestry in the church, but the north-west angle of this transept is enclosed for the purpose by a wooden partition; in this angle also is a flight of stairs leading on to the roof. At the west end of this aisle stands the font, and some of its windows still contain ancient stained glass; the cloisters were outside this portion of the church; the lights are, therefore, small and high up in the wall. The west end of the building boasts a magnificent window; under it are the doors, now never opened, as the stone-work above is so insecure. In the centre aisle stands one of the old relics of the church, in the shape of a canopied altar tomb,

which formerly bore two recumbent effigies in brass. In Michael's *History of Edington Church*, this tomb is mentioned as containing the bodies of Sir Ralph Cheney and Joan Paveley his wife, a co-heiress of the Paveleys, lords of Westbury. To this statement there is the objection that the armorial bearings are those of a bachelor and the arms of Cheney only. The oak pulpit, and reading desk under, stand in the centre of the nave. It appears that the present ceiling of plaster, with raised devices, painted pink, was placed therein 1663, as that date and the letters N.D. are on the walls of the north and south transept. The interior retains the appearance of the country church of the last century, with high square pews; at the west end of the south aisle are a few of the old carved oak seats of the original type. Here and there, beneath some of the windows, are to be seen the small crosses which were sprinkled by the Bishop at the dedication, and were covered with brass. On the floor, just inside the porch door, are the arms of Winchester See, incised in stone, partially hidden by the heating apparatus, and several slabs in different parts of the floor show where brass effigies have been torn away. The tower contains a fine peal of bells, six in number, and one small or parson's bell; this latter is dated 1671; the large bell is dated 1723. The windows of the tower are traced in the shape of a cross flory; this has been thought to have arisen from the fact of its having been built by the Paveleys, but their arms were a cross patee, not a cross flory. At the east end of the church is a grand old yew, whose trunk is twenty feet in circumference; the north side of the churchyard was, till recently, in the old abbey gardens, and the walls of the fabric still show where the fruit trees were nailed against them. The parish registers date from 1695.

The present condition of Edington Church is most lamentable; the wet penetrates through the roof and walls, and in many places the floor is green with damp. Some portions of the building are insecure, notably the west end, where the great doors are walled up to sustain the east window over.

**Shakespeare in Lancashire.**—Mr. Edward J. L. Scott, of the British Museum, has sent to the *Athenaeum* a letter which he has recently found in a volume of correspondence between the English and Scotch Courts during the negotiations for the marriage of James VI. and Anne of Denmark. Mr. Scott considers the letter is of interest as possibly showing the whereabouts of Shakespeare in 1589, under the supposition that he was a member of the company of players, called the Queen's Company; and Mr. Scott quotes it to show that the poet was in Edinburgh at the time of the trial and burning of certain witches, who were accused of raising the storms that imperilled the life of Anne of Denmark. From witnessing these incidents Mr. Scott thinks Shakespeare obtained ideas for his subsequent conception of the witches in *Macbeth*, which was written in 1606. The letter is specially worthy of note. The following is the document, which was written by Henry le Scrope, ninth Baron Scrope of Bolton, governor of Carlisle and warden of the West Marches, to William Ashley, English Ambassador at the Court of James the Sixth:—

"After my verie hartie commendacions: upon a letter receyved from Mr. Roger Asheton, signifying unto me

that it was the kinges earnest desire for to have her Majesties players for to repayer into Scotland to his grace : I dyd forthwith dispatche a servant of my owen unto them wheir they were in the furthest parte of Langkeshire, whereupon they made their returne heather to Carliell, wher they are, and have stayed for the space of ten dayes, wherof I thought good to gyve yow notice in respect of the great desyre that the kyng had to have the same come unto his grace ; And withall to praye yow to gyve knowledg therof to his Majestie. So for the present, I bydd yow right hartelie farewell. Carlisle the xxth of September, 1589. Your verie assured loving friend. H. Scrope."

*Calleva*.—In our review of Mr. Hedges' *History of Wallingford*, in the March number of THE ANTIQUARY (page 121), we alluded to the author's argument in favour of the view that the town of Wallingford marks the site of the Roman *Calleva Atrebatum*. Mr. Roach Smith has favoured us with the following extract from his forthcoming work, entitled, *Retrospections*, respecting this point :—

"Mr. Hatcher, in defiance of a host of hostile authorities, very clearly proves that Silchester represents *Calleva*; and yet he does not adduce the peculiar evidence which, to me very obvious and conclusive, has been, and yet is, strangely overlooked. It is this : Every station which heads and every station which terminates an *Iter* was walled. Of these walled stations, often towns or cities, there are yet remains in stone masonry. I know of no exception; and the reason is palpable why they should have been walled and important places. Not only do distances point to Silchester as *Calleva*; but there is no other fortification anywhere in the locality to which it can be referred. As for *Vindomis* or *Vindomum*, its being classed by Richard of Cirencester as a stipendiary town is one of the strong arguments against the authenticity of the work bearing his name published by Stukeley and translated by Hatches. Hatches locates *Vindomum* correctly. It was a subordinate station; and recent excavations made by the Rev. E. Kell, Mr. C. Lockhart, and others, most satisfactorily show that it was a large resting-place, a spacious inn, or caravansary, like that at Thésée in France." (*Col. Ant.*, vol. ii.)—*Retrospections*, *Social and Archaeological*, p. 30. By C. Roach Smith.

*Rare Anglo-Saxon Carvings*.—Mr. John Batty, East Ardsley, forwards to the *Leeds Mercury* the following correspondence he has had with Professor Geo. Stephens, the well-known Danish archaeologist, on rubbings taken from stone work in Rothwell Church :—

"East Ardsley, near Wakefield, Yorkshire,  
"England, January 30, 1882.

"DEAR SIR,—Knowing that you are eminent throughout Europe as a Runic scholar and archaeologist, I venture respectfully to submit to your learned inspection the accompanying drawing of two panel-shaped carved stones. They are built into the inner south-west and west walls of the *old* parish country church of Rothwell, near Leeds, in separate places, evidently for the purpose of preservation, when this oldest portion of the present edifice may have been rebuilt, probably in the fourteenth century. The space which encloses the carving is slightly hollowed from

the face of the stone, but the carved work is mainly in relief, and the higher portions stand out above the face. The groundwork of the sketch is got from a rubbing, in order to ensure the exact form and prominent marking of the stone—the lines and hollow parts are filled in by hand. Altogether, the representation is as near a fac-simile as we can get—without the aid of photography—sufficient, I judge, to give you a good idea of the grotesque figures of animals and ornamental work which cover the *stones*. There are no runes or characters of writing in connection with them, and the stones are quite different and have no affinity with any of their surroundings. I should deem it a great favour if you would give me your opinion on the merits of these carvings, as to their probable age, style of work, and the meaning or symbolism (if any) involved. You would, I venture to think, by this also confer a favour upon the archaeologists of Yorkshire, as I believe no antiquary has ever noticed them, and I have the impression they are full of valuable meaning, if rightly understood. My own humble opinion (but which I tremblingly submit) is that they are Anglo-Saxon, and are fragments of a churchyard cross; but, of course, I may be mistaken. The old name of Rothwell was originally Rode-well or Rood-well, that is, the cross near the well.

"I remain, yours most truly,  
"JOHN BATTY."

"Cheapinghaven, Denmark, Feb. 4, 1882.

"MY DEAR SIR,—Allow me to thank you heartily for the two valuable rubbings you were so kind to forward me. There is no doubt that you have come across treasure-trove of the most valuable description. Every bit of Old English work, bearing carved markings or ornaments or figures, and with or without Runic or Roman letters, is a fresh link in the great chain of this branch of old-lore, and throws light on the rest. The name of the place where these pieces exist—the well near the Rood, the Roodwell—is in itself a proof of antiquity. There has been a holy well there of old. Of course, I can only give hints and helps in reply to your queries :—

"1. Age. As far as I can see, seventh century or early in the eighth.

"2. Style. What I have called, in my *Old Northern Runic Monuments of Scandinavia and England*, Kelto-Northumbrian.

"3. Symbols. The ornamentation offers rare variations, and is very precious. I would not call the ropework and dracontine figures symbols, properly so called. They appear to be only decorative.

"Is there any tradition as to the date of the old church to which these bits probably have belonged which can give us a clue in this direction? Are you sure that these pieces are not carved also on the other sides? Could you take them out, and deposit them in your local museum? If not, could you cut away some of the stone-work above or below them, so as to see whether there is anything carved there? Such cuttings could be easily refilled with cement, &c. I cannot see how they can have belonged to a cross. More likely they have been parts of a frieze; possibly of a sarcophagus-shaped coped tomb. In any case, I hope you will persuade our Yorkshire



Society to engrave these costly old-lore, and that you will publish them with a memoir in the proceedings of the Society. As I collect such drawings from all Europe, I will, with your permission, keep those you have submitted to me. But if you cannot spare them, I will return them at once. By this post I have the pleasure of forwarding for your acceptance one of the antiquarian essays I have published. Some parts of it will, I think, interest you. Again thanking you for your friendly courtesy,—I remain, with great respect, very obediently yours,

“GEORGE STEPHENS.

“J. Batty, Esq., England.”



## Antiquarian News.

On the 10th of March the workmen engaged in the renewed excavations at the base of the Temperance Hall Park, Wick, Caithness, for the site of a building to be erected by Provost Rae, came upon a small bronze pot in a fair state of preservation. The place where this interesting relic was found was in the remains of an old wall left standing when some excavations of last year were completed. The pot corresponds in form and appearance with the three-legged iron pot of every-day use, with the body rather more elongated, but the size is much less than the smallest of the culinary utensils of this description of the present day. Its height is 5 inches; diameter at widest part, 4½ inches; depth 4 inches; diameter at mouth, 3½ inches; and length of foot, 1½ inch. Round one side of the neck still remains a portion of a rod or small bar of iron, which seems at one end to fit into an ear or hook of bronze. This is the “bouls” by which the pot was lifted on and off the fire. There is a peculiarity about two of the feet which would lead to the supposition that they had been affixed after the utensil was cast, as they stand out from the body with a shoulder—the other foot being straight. The relic is rude and roughly cast, and is devoid of ornamentation. It was found in close proximity to the spot where the gold coins were discovered in June last.

Some twelve or fifteen years ago, while the Rev. Thomas Hugo was penning his account of Taunton Priory, Mr. Edward Jebboul directed his attention to a fine old oak door, which at that time was doing duty in a fowls' house, and was not allowed to be removed. Within the past few weeks this has been done, and the following appear to be the particulars concerning this interesting relic:—At the dissolution of monasteries in the reign of Henry VIII., the carved faces of the figures of guardian angels and apostles on the doors were struck off, together with the mitre and the Bible; the doors were then sold and hung at the entrance to a farm-house between Trull and Pitminster, that was then probably being erected. After remaining here until the old building was pulled down, some fifty years ago, they were allowed to lie about, and the tradition has followed them that they belonged to the Taunton Priory. On removing the moss and other rubbish with which the carvings were choked, the following discovery was made:—On the

meeting rail are three rosaries; on the first panel a guardian angel bearing a shield, containing the arms of the patron of the Priory, Richard Fox, Bishop of Winchester, from A.D. 1520 to 1528—the pelican in her piety, with the mitre and ornaments. These arms have been very carefully inserted in the original door. The centre panel contains a finely carved figure of St. Paul (one of the patron saints), holding in his right hand a sword, and in his left a Bible, exactly agreeing with the design shown on the seal of Priory. The next panel has also a guardian angel bearing a shield with the initial letters “W. Y.,” denoting William Yorke, the last Prior but one, and who was appointed in 1523, and died a few years after. Below the letters is a pastoral staff and ornaments, but no mitre of the Prior, and it is noticeable that the Bull from the Pope granting permission for the use of the staff and ornaments, *but no mitre*, is yet in existence at Lambeth. By comparing the dates, a space of only about seven years could have occurred, in which Fox was Bishop, and York was Prior at the same time, so that we get the age of the doors within that short period; and as the Priory was destroyed in 1539, these beautiful doors were in place only a very short time—some twenty years or so. It should be mentioned that the door also has very beautifully carved draped rolls on the frame, and that these rolls pass through buttress caps in a very original and unusual manner. The hanging style of the door is carved throughout with a multitude of small fleur-de-lis, most beautifully executed, while the panels below are of very nicely carved drapery or linen-fold pattern, while the diagonal framing clearly points out that the door is but one of a pair, which, unfortunately, got divided some thirty years ago; but inquiry and investigation is being made for the other one, and with every probability of success. The foregoing account will show that local traditions should not be despised. Here is one at least 350 years old, which, although constantly disputed, has turned out to be correct, and that without any doubt; for the old doors tell their own story, and history will confirm them in all respects. An opportunity will be afforded shortly to the public to see these interesting old relics.

The mound upon which stands the old oak tree, sometimes called “The Fairy Oak,” at Wrexham, has been purchased by Mr. W. E. Samuel, and will be enclosed in the pleasure grounds of “Fairy Mount,” a house now in course of erection. The tree and mound are to be carefully preserved, but as it became necessary recently to remove some of the adjacent soil, it was decided to cut a narrow trench, and ascertain, if possible, something of the history of the mound, without, however, disturbing the root of the tree. It is a bowl-shaped British barrow. This particular barrow in the Fairy Field, must have been in the district of the tribe of the Ordovices, and somewhere near their frontier, which extended along the river Dee from Chester to near Llangollen. This tribe, however, seemed to have confined themselves chiefly to the mountain country, and the ancient British camp on the top of the gravel bank between Gresford and Rossett was apparently one of their frontier outposts, from which they could make expeditions into the richer territory of their neighbours on the plains. The excavation lately made was cut partly through the tumulus from east to west, and



on the original level of the ground about 25 feet from where the opening was commenced, and at a depth of feet a heap of human bones was found. The bones were very much decomposed, and no urn or cistvaen was found, nor even any considerable quantity of stones near them, but the remains lay in a simple heap surrounded by the soil. It must have been such an interment as Mr. Bloxam speaks of in the following terms:—"Interments by cremation in barrows, in which the ashes have been simply deposited in a circular cist, or on the floor, without either urns, arms, or ornaments, are common; weapons, pins, beads, cups, and other articles have, however, not unfrequently been found with a simple deposit of burnt bones." In this case the bones had probably undergone cremation, which would explain why they were in small fragments and in a confused heap. A little distance from the bones and towards the north were found four or five fragments of rude pottery. As only a small portion of the tumulus was explored, traces of other interments may exist. The supposition that the mound was raised over the victims of the Plague is, of course, unfounded. The ground was restored as soon as the partial exploration was completed, and the owner of the Fairy Oak is now enclosing the mound.

Excavations are proceeding steadily beneath Abbey Passage, at Bath, and there will, it is expected, speedily be evidence of the accuracy of Mr. Davis's anticipations and the wisdom of the work of the Antiquities Committee. At a very considerable depth below the present pavement the workmen have come upon the pavement of the Roman bath, which is to be uncovered, parts of the pilasters which supported the roof, &c. They have also found a quantity of hollow tiles which formed the roof, pieces of carved masonry, pottery, &c., as well as a quantity of the horns of oxen, and bones, some of them human. Miss Perren's shop has been removed, and the handsome front of the house which is to be removed is exposed to view; it is called by tradition the Queen's Lodging, and is believed to have been the abiding place of Queen Anne. The state of the front of the house and of the floor of the cellar shows conclusively that the subsidence at this spot is an old one.

One by one the picturesque old courts and houses of London are being swept away. The next part threatened is Brick Court, on the west of Middle Temple Lane, a group of buildings boasting no architectural grandeur, but simple red-brick houses, with pedimented doorways, good oak staircases, and massive external cornice. It is the presence of these quiet old buildings that gives so great a charm to the courts of the two Temples, and makes a few steps thither from the bustle and roar of Fleet Street seem like a magical escape from the feverish hurry and tear of modern life into the quiet past of the seventeenth or eighteenth century. Surely, says the *Academy*, some serious protest should be made against this needless destruction of what has a real picturesque value in itself, and is linked with a thousand historical associations which ought not lightly to be obliterated and forgotten.

The threatened destruction of Goldsmith's house in the Temple grieves many others than antiquaries or hero-worshippers. What valid reason can exist for

pulling down a building which is apparently sound and is certainly commodious, and on a level with the requirements of modern life for the purpose of habitation, it is difficult to divine. London has all too few relics of our successive literary epochs, and far too many of our ancient historic buildings have fallen under the stroke of a vandalism discreditable to an age which professes to be highly cultured.

The restoration of the interesting church of St. George, at Staverton, near Totnes is progressing. The chancel was renovated some few years ago, and now, under the direction of Mr. Ewan Christian, the nave and aisles are being dealt with. The most interesting part of the work, however, is the restoration of the old rood-screen, by Mr. Harry Hems. This screen was erected in the fifteenth century, and is of oak. It measures over 50 ft. long, independently of its two handsome parceloses. A solid moulded oak sill is being put through the entire length, and the upper parts are being tenderly cared for. Mr. Hems has also the restoration of the old Jacobean pulpit and prayer-desk in hand.

Mr. Smith, farmer, Grind, St. Andrew's parish, Orkney, in making a road from his house to the new Tankerness road, came upon an ancient stone cist containing the skeleton of a child. Information was brought to Mr. John W. Cursiter, F.S.A., Kirkwall, who visited the place, and carefully examined it. The cist was 21 inches long by 12½ inches wide, and 15 inches deep, constructed of rough slabs of stone joined together by half-checking in their width, and covered by a heavy, rather water-worn slab, 5 inches thick. A stratum of clay, 8 inches thick, was lying over it, and about four inches of peat over all. The cist was situated about 300 yards due east of the house of Grind. The skeleton was lying with the head to the east, but the bones were very much decayed, and had crumbled to some extent on being exposed to the air. The skull was very well formed, and the remains of the jaws showed several undeveloped as well as full-grown teeth of a child. In addition to the bones of the skeleton, a small bone implement or ornament was found, about 2½ inches long, and as thick as an ordinary lead pencil, with a small notch cut around one end of it. It was well made, and seemed as if it had originally been polished. The grave was situated on the side of a low mound, and it seems not unlikely that more than one burial had taken place in it, though as yet only one grave has been come across. A large quantity of quarried stones form the bulk of the mound, and have probably been conveyed to the spot, as there seems to be no rock near the place where it stands.

Some interesting discoveries have lately been made near Kirkwall of ancient implements and remains. Mr. George M. Fergus found a well-formed stone celt in one of the fields on the farm of Laverock, and further investigations led to the discovery of a number of rough stone hammers, part of a polished granite axe, and a fine specimen of a granite perforated hammer-head.

The second of the old monuments which was stored away in the tower on the completion of St. Mary's Church, Andover, nearly forty years ago, and there lost sight of, has been restored by the Vicar, and

placed on the right-hand side of the chancel. It is a noble monument, consisting of two large figures, male and female, kneeling, with a tomb between them, and, with the scroll work, pillars, and carved capitals, presents a very chaste and good design of the period. It bears date 1621, and the inscription on a brass plate sets forth that it is the monument erected to Richard Venables and his wife Dorothy, the same who left £100 in the hands of the Corporation for fifteen poor people to receive each a 2d loaf every Sunday at the church porch, a charity still in existence.

Valuable antiquarian researches have been made at a spot called the "Twmpath," near Colwinstone, on the Pwllwyrach estate. At Cowbridge several finely ornamented earthen vases, containing bones, were discovered, and also some flint tools and relics. It is supposed that the various objects found cannot be less than 800 years old. The excavations are still in progress.

The Rev. Francis T. Vine, of Patribourne, Kent, gives the following account of the results of further explorations of an ancient kist-vaen in Girseley Wood, discovered a short time ago:—The tumulus first opened was, he says, the largest of three tumuli, the circumferences of which touched each other, their centres being in one straight line, and the mounds being progressive in height. The two other tumuli have since been explored. The second (next to the largest) contained a kist-vaen, the dimensions of which were exactly the same as those of the first—namely, length 4 ft., breadth 2½ ft., depth 2½ ft. The earth of the mound had fallen in, and nearly filled the chamber. Two small pieces of charred bone and a few minute fragments of thin glass were all that could be discovered amongst the débris. The third mound was nearly on a level with the surrounding ground. In it was a third kist-vaen quite perfect, but of smaller dimensions (length 3 ft., breadth 2½ ft., depth 3 ft.) Mr. Vine says it is remarkable that the depth of this kist was equal to its length, while that of each of the others was the same as the breadth. The contents also were different, for in this small fragments of bones were found, a medical gentleman being able to trace portions of the skull, and of most other parts of the human skeleton. Some of the bones appear to have been burnt, but the greater part had escaped the fire. A small fragment of bronze and a few pieces of fine glass were also found in the kist, and in the mound itself two fractured urns. At the bottom were some large flint stones, possibly those on which the body had been placed for cremation and, therefore, reverentially preserved and deposited with the body. The direction of each of the kist-vaens was nearly the same; that of the first two being north-west and south-east, that of the third being slightly more inclined to the north. The centre also of the middle kist-vaen was equidistant from the centres of the two outer ones. Thus there was harmony of design both in their construction and relative positions. Mr. Vine says it is a subject for inquiry whether these kist-vaens were intended to represent a temple, as were some of the Grecian sepulchres; whether one of them may externally have represented an altar, which the skull placed upon one seems to indicate; or whether the three tumuli

placed in close proximity were intended to transmit to posterity a knowledge of the Triune God. That the kist-vaens which, in conjunction with a friend, he has been permitted by Lord Conyngham's kindness and at his expense to open, are British, he has no doubt.

A splendid hoard of ancient bronze weapons has recently been found by labourers in cutting a drain in the parish of Wilburton, near Ely, on the property of Mr. Claude Pell, of Wilburton Manor. The collection consists of about 110 spear and javelin heads, ten sword blades (broken), two socketed celts, a palstave, ferrules for the butt end of spears, and of sword sheaths, and other articles. The spear heads are of various sizes and shapes, but all elegant in design. This collection of Celtic weapons lay in a heap upon the clay below the fen peat; and their deposition is supposed to have been the result of a boat accident. A fen fire which occurred at the spot some years back reached these treasures, and fused and injured many of the weapons, but the greater number are still well preserved and in good condition. Mr. John Evans has undertaken to bring this interesting hoard before the Society of Antiquaries.

The Wyclif Society has just been founded to remove from England the disgrace of having till now left buried in manuscript the most important works of her great early reformer, John Wyclif. It is only of late that the smallest effort has been made to repair the neglect of centuries. Wyclif died in 1384. Not till 466 years after was his English Bible printed. Not till 485 years after did his *Select English Works* appear, and not till last year were the rest of his English works printed. Out of the great mass of Wyclif's Latin writings, only one treatise of importance, the *Dialogus*, has ever been printed. Published abroad in 1525, and again in 1753, it was edited for the Oxford University Press in 1869 by Dr. Lechler. A few tracts (not 100 pages in all) are contained in Shirley's *Fasciculi Zizaniorum*; and this is all that England has done to make the chief works of this great son of hers accessible. The subscription to the Wyclif Society is one guinea a year, payable at once for 1882, and on the first of January for every after year. Members' names and subscriptions should be sent either to F. J. Furnivall, 3, St. George's Square, Primrose Hill, London, N.W.; or to F. D. Matthew, 94, King Henry's Road, London, N.W.; or to Prof. Montagu Burrows, 9, Norham Gardens, Oxford, or to the Honorary Secretary, John W. Standerwick, Esq., General Post Office, London, E.C.

The excavations of the Roman villa at Wingham, on the estate of Lord Cowper, are still going on. Three rooms, having tessellated floors and an extensive hypocaust, have already been uncovered, at an expense so small that it has been more than defrayed by the spontaneous contributions of visitors and a few subscribers who have taken an interest in the matter from the beginning. Operations on a larger scale, involving considerable outlay, are about to be undertaken, and a preliminary meeting of gentlemen has been held at Canterbury for the purpose of electing a general committee and for making arrangements for a continuation of the excavations. Lord Cowper was appointed chairman, and on the committee are the

Rev. Canon Scott Robertson, Sir John Lubbock, M.P., Mr. Loftus Brock, F.S.A., Mr. J. Brent, F.S.A., Mr. C. Roach Smith, Mr. Hilton Price, Mr. W. S. W. Vaux, Mr. J. B. Sheppard, and other well known archaeologists. The site of the villa is within an easy walk of Adisham station, on the London, Chatham, and Dover railway.

The parish church of St. Mary, at Rawtenstall, in the Rossendale Valley, is re-opened, having been closed since April last for the purpose of undergoing a thorough restoration, both as to the external fabric and the interior fittings. In the course of the restoration the church has been enlarged to the extent of two bays. The old tower at the west end has been taken down, and on the south side of the church a new one partially built, the completion of it being delayed for want of funds. The galleries have been entirely reconstructed in pitch pine and at a much lower level and altered inclination, and the aisles have been paved with ornamental tiles. The old ceiling has been entirely removed and an additional height of about eight feet obtained by opening out a part of the roof, the timbers of which have been cased with pitch pine. The western window of five lights has been filled with stained glass.

From the report of the recent annual meeting of the "Shropshire Archaeological and Natural History Society," our readers would gather that the Rev. W. A. Leighton had retired, and the editorship was put in commission, but we are glad to learn from the *Osneyrty Advertiser* that he will still act as editor of the *Transactions*.

On January 21, while a workman was crossing the moor south of Gordon, in Berwickshire, he found a very fine celt, which measured 6 inches in length by 2 inches in breadth at the widest part of the "edge." It was roughly formed of dark-grey flint, mottled over with white spots.

At a sale held early in February, a curious relic of Holt Church was offered for sale—namely, the Royal Arms of George III., cast in metal, about 18 inches by 17. These arms are subsequent in date to the union with Ireland, as they do not quarter France. They are the arms of England, Scotland, and Ireland, quartered, with an escutcheon in right of the monarch's Hanoverian dominions; and on another escutcheon the crown of Charlemagne, as Arch Treasurer of the Holy Roman Empire. It is a great pity that such objects should be removed from our churches; rather we should follow the example of Beckington, which contains the shields of Elizabeth, date 1574, and Anne, dated 1702, to say nothing of Victoria. The arms to which we allude are a very good specimen of casting in metal, and are worthy to be replaced in their original position in Holt Church.

Shaftesbury (or Thanet) House, in Aldersgate-street, has now been handed over to the house wreckers, and levelled to the ground. Many persons visited the ancient mansion and were curious to see the room containing the carved oak mantelpiece and wainscot to match.

In the excavations necessary for laying down a drain in the centre of the city of San Francisco, near the church, perhaps one of the largest "finds" of pre-

historic bronzes ever made was unearthed. At a small distance below the surface, under a stratum of ashes and charcoal, the pick and shovel laid bare one of those immense urns in terra-cotta. The urn broke on contact with the air, displaying inside an extraordinary collection of bronze objects all carefully packed, so as to occupy the least possible amount of space, the heaviest and largest at the bottom and against the sides, the lightest at the top and in the centre. There were found literally several hundreds of hatchets, representing all the Mediterranean and Danubian types—sickles, chisels, saws, files, gouges, knives, razors, bracelets, plaques covered with embossed ornaments, more than 2,000 fibulae, lanceheads, poniards, swords, and ingots of metal. Altogether there were 14,000 objects, the weight exceeding a ton and a half. The greater part were well worn or purposely broken up. Some of the jewelry had been mended with iron rivets, that metal being then doubtless considered as precious. It was easy to recognize that either a foundry or the stock of a bronze-smith of the first Iron Age had been unearthed. This large quantity of old bronze, belonging to preceding periods, had, without doubt, been gathered in the neighbourhood by some industrious metal-worker, who was perhaps on the point of remelting the whole, when, surprised by a war, by a siege, or by an invasion, he determined to bury the mass in his workshop, hiding the place with the ashes from his fireplace. The danger over, he intended to unbury his treasure; but the accidents of war, his death, or that of those to whom he may have confided the secret, prevented the discovery of the store, which was left to the present generation, to show us something of the otherwise undiscoverable existence of 3,000 years ago. Competent authorities agree in declaring that nothing comparable to this "find" of pre-historic antiquities has ever been made.

In the course of some excavations which are being made in the outskirts of Pompeii, thirty human skeletons, in different states of preservation, have been found. One of them, stretched at full length, appeared to be in the act of clapping to its breast some kind of purse, the shape of which was still traceable, and which contained a gold coin of Vespasian, six silver and ten bronze coins, eardrops, pearls, and engraved precious stones. Near the other skeletons were found gold and silver coins of Galba, Tiberius, Nero, and Domitian, with gold bracelets and eardrops, and a few pearls and precious stones.

Amongst the latest additions to the Egerton MSS. in the British Museum is a Register of Inquisitiones Post-mortem for Cheshire from Edward III. to Richard III.

The Parish Church of Hoggeston, Bucks, is about to be restored from plans prepared by Mr. William White, F.S.A.

A last service has been held within the ruined walls of the ancient church of Temple, near Bodmin. The building has been without roof for 150 years, and services have been held at a farmhouse, except those necessary to meet legal requirements; but the church is now, alas! to be re-roofed and restored.

The Committee of the Royal Literary and Scientific Institution, Bath, are taking steps to prevent the removal from the Institution of the valuable geological

collection of the late Mr. Alderman Moore. Mr. Davies had, after a careful examination, valued the collection at £1,100, at which sum it can be purchased. The desirability of not allowing it to pass into the possession of strangers was unhesitatingly affirmed, and the earnestness of this conviction was attested by the fact that about £400 has been promised towards the sum required. It was resolved to endeavour to raise the balance by subscription.

St. Paul's Church, Warrington, has been reopened after restoration. The old seats have been taken away and replaced by sittings worked in pine. A pulpit and staircase of wrought-iron and polished brass has been added to the church.

The statue in marble, and larger than life, which was lately discovered in the island of Samos, is now exhibited in the hall of the Louvre which is devoted to archaic Greek sculptures, under the ceiling on which Prudhon represented Diana.

A letter has been sent to various local authorities from the principal librarian of the British Museum, stating that the trustees had caused electrotype copies to be made of a choice selection of Greek coins in the national collection for distribution to local institutions for educational purposes.

Mr. William Smith has intimated that he intends publishing another volume of "Old Yorkshire" in the autumn of the present year.

A paper has been discovered in the archives of Venezuela, dated 1780, which gives an historical summary of early projects for piercing the Isthmus of Panama. The first goes back to the reign of Philip II. of Spain, who, at the instigation of the Viceroy of the Indies, sent certain Flemish engineers to investigate on the spot the feasibility of the undertaking. Their report was altogether adverse; and thereupon Philip II. threatened the penalty of death against whoever should again bring up the project.

The MS. collections of the late Rev. R. W. Eyton are to be sold by auction in the spring, unless in the meantime the whole collection is purchased by some public library. *Notes and Queries* says they contain the labours of the lifetime of the greatest antiquary of our time, and it would be a great pity that they should be dispersed, because the volumes are full of cross references. The minuteness and accuracy with which Mr. Eyton's proofs are worked out can only be realized by those who are familiar with the method employed in his Domesday studies of Somerset and Dorset. The whole collection fills about fifty volumes, written in a character so minute and precise that many readers will require a magnifying glass.

The British Archaeological Association has been invited to hold its next annual Congress in Plymouth, and has accepted the invitation.

Some Roman remains have been discovered at Gill's Cliffs, Ventnor, by a gang of quarrymen engaged on the spot. They chiefly consisted of domestic utensils.

At a recent meeting of the parish council of Chester-le-Street, the rector referred to the fact that in a short time the church would have completed its thousandth year. Once the cathedral church of the diocese, it possesses a history not inferior to any other in the

north. He desired to commemorate such an event in a befitting manner. There were many improvements in the still grand old fabric which every lover of the church would be glad to see carried out. We trust, however, that the rector does not consider "restoration" a befitting way of commemorating the event.

The parish church of St. Bartholomew, Horley, has been re-opened, after thorough restoration. The church, which is a commodious edifice, in the Late Early English style of architecture, consists of nave, chancel, and north and south aisles, substantially built with stone, and on the south side a transept was added towards the end of the last century, and fitted up with pews, belonging to Gatwick House. At the north-west angle is a shingled tower, containing eight bells, surmounted by an octagonal spire. Formerly the upper compartments of three windows in the north aisle, and the north window of the chancel, were ornamented with shields of arms, and there were also the figures of two knights kneeling upon cushions. Of these there are some richly coloured remains. The church contains some fine brasses, and within the north aisle, and behind an open ornamental arch on the north side of the chancel, is an ancient effigy of a man in armour in stone, with no inscription, but there is a vague tradition that it was raised to the memory of Lord Sondes or Sandes, resident at Coulsdon Court, and thought to be the builder of Horley Church. The arms upon the monument, however, appear to be those of Saleman, of Chertsey. The roof of the nave has been stripped of its original whitewash, and the timbers exposed, and the old galleries removed. The organ gallery has been taken down and replaced in the Gatwick chapel. The old screen around the steeple has been removed, and a platform, with balustrade, erected at the end of the north aisle for the ringers. The windows round the church have been remodelled, but the original designs preserved. The old font, of simple Norman design, has been transferred to the west end, and the pulpit is of stone and carved oak. The whole church has been re-pewed with open seats. During the restorations the bases of the original flooring of very good design were discovered below the surface. The peaceful "God's acre," from which a picturesque and tranquil view is obtained, including, on a clear day, the distant tower on Leith Hill, and in which are two venerable yews, has had a low brick wall built round it, and been made generally to present a neat appearance.

An interesting discovery is reported to have been made by Dr. J. E. Taylor, in a field adjoining Sproughton Church, where excavations are going on to obtain stone for road-making. It is described as a fine British urn, which was embedded in the gravel. The urn measures in height about 18 in., and its diameter is about 12 in. The outside of the urn is ornamented with zigzag scratches. Inside the urn were the remains of bones which had been partially incinerated. The urn has been taken to the Manor House, Sproughton. This is said to be the first discovery of any such remains in the particular neighbourhood mentioned.

The Naples correspondent of the *Daily News* writes:—"Two or three weeks ago a touching discovery was made during the excavations at Pompeii. In one of the narrow streets were found signs of human remains in the dried mud lying on the top of the strata of lapilli



reaching to the second floor of the houses, and when the usual process of pouring plaster of Paris into the hollow left by the impression of a body had been accomplished, there came to light the form of a little boy. Within the house opposite to the second-floor window of which this infantile form lay were found a gold bracelet and the skeleton of a woman, the arms stretched towards the child. The plaster form of this woman could not be obtained, the impression being too much destroyed. It is evident that the mother, when the liquid mud began to flow, had put her little boy out of the window into the lapilli in the hope of saving him, and he must no doubt have been overwhelmed. The plaster figure of the child has not yet been placed in the little museum near the entrance of Pompeii, but is kept in a house not far from the Temple of Isis."

A detailed account of the Bells in all the old Parish Churches of Gloucestershire, their founders, inscriptions, &c., &c., with more than one hundred illustrations, will shortly be published by the Rev. H. N. Ellacombe, F.S.A. This account of the Bells of Gloucestershire was read as a paper on October 4th, 1877, for the Exeter Diocesan Architectural Society, and it is now embodied in the fourth volume of their Transactions. There is added to the above a Budget of Waifs and Strays relating to Bell matters of general interest.

An interesting addition has just been made to the already large collection of antiquities in the possession of the Sussex Archaeological Society, deposited in Lewes Castle. It consists of a cinerary urn, probably of the British-Romano period, about nine inches in height. The vessel is of sun-dried clay, and about seven inches in diameter at its widest part, the mouth being about five inches. It was discovered by some labourers engaged in flint-digging on Mr. Homewood's farm, at Jevington, a little time ago. They were working at the foot of Jevington hill and came upon several urns embedded in a quantity of loose flints, lying about two feet below the surface of the down land. There were no tumuli or other outward indications that the spot had been used as a burying-place. Unfortunately the greater part of these relics were destroyed by the picks of the labourers before the nature of the discovery became apparent. One, however, remained intact, and this fact was communicated to the hon. secs., of the Society, who at once organized an expedition to the spot. The visit was made on March 8th, and the "find" carried off in triumph. Those present were Rev. W. Powell, Rev. P. de Putron, Mr. R. Crosskey, Mr. J. C. Lucas and Mr. Griffith.

Mr. Arthur G. Hill has ready for the press an important work on an almost entirely neglected subject—"An Essay on the Organ Cases and Organs of the Middle Ages and Renaissance;" to be fully illustrated by numerous original and detailed drawings from his own pen, of fine Gothic and Renaissance Cases in various churches of France, Germany, Holland, Italy and Spain. The work will be in imperial 4to, and will be published for subscribers.

While some labourers were recently turning up the sod on a plot of ground situate on the banks of the Erne river, at Belleek, co. Fermanagh, a considerable number of human skeletons (in all about forty)

were brought to light. The only characteristic relics found with the skeletons were a few tobacco-pipes, having very small bowls, the base of which terminate in a "spur." These pipes are called by the country people "Danes' pipes." The ground where the bones were found has remained undisturbed for centuries. The discovery took place within sight of the old castle of "Bellyke," which was occupied by an English garrison as late as the Jacobite war period, and just overlooks an old ford on the river Erne, at which many military engagements took place. It seems probable that the remains now discovered are those of men who fell in some of these encounters.

Mr. E. H. W. Dunkin, author of the *Church Bells of Cornwall*, is about to publish, by subscription, a quarto volume, entitled, *The Monumental Brasses of Cornwall—Sixty-one Illustrative Plates, with Descriptive, Genealogical, and Heraldic Notes*. Subscribers' names will be received by the author, Kenwyn House, Kidbrooke Park, Blackheath, S.E.

Mr. John Grant, of Edinburgh, has issued proposals for restoring, by subscription, the ruins of the Chapel-Royal, Holyrood. He says:—"It is 750 years since King David I. raised this beautiful building to the glory of God. It was there, in 1449, that King James II. wedded the Princess Mary of Gueldres, whose church of the Holy Trinity and beneficent foundation of a hospital are yet a benefit to the citizens of Edinburgh. It was there King James III. espoused his Queen, Margaret of Denmark and Norway. It was there King James IV. was united to the Princess Margaret Tudor of England; and there again was married the beautiful and unfortunate Mary, Queen of Scotland, to Henry, Lord Darnley; and their son, King James VI., was there wedded to the Princess Anne of Denmark. In this chapel have been crowned many of the Scottish kings. There lie interred King David II., King James II., Queen Mary of Gueldres, King James V., Queen Mary of Guise, Queen Madalene of France, and many other high and noble personages; and yet no stone commemorates their names, or points out the last resting-place of a nation's sovereigns." Every antiquary must regret that this beautiful building has been allowed to become a ruin; but we have no sympathy with restoration which must, to all intents and purposes, be rebuilding.

"A Critical Inquiry into the Scottish Language with the view of illustrating the Rise and Progress of Civilisation in Scotland," by M. Francisque-Michel, is announced for early publication by Messrs. Blackwood. The volume is an attempt to illustrate the extent to which this French influence pervaded the life of the Scottish people,—the part that French influence exercised in Scottish progress, finding its way into every rank and into every walk of life. The book is not set forth as a complete exposition, but rather as an opening up of a question of much general interest in the history of British culture, and now, after much labour, submitted to the learned of the two countries that have always shown such goodwill to each other. The contents of the volume are:—Architecture, Furniture, Banqueting and Vivers; Clothing, Fine Arts, Money, Animals, Education, Medicine, Law, Rogues and Vagabonds—Punish-

ments ; War—Military Terms ; Sea Terms ; Music—Musical Instruments, Dances, Games and Amusements ; Words Expressing Abstract Ideas ; Sundries—Phrases derived from the French ; with two Appendices—Words from the Norse, Words from the Celtic.

On the night of March 7th last, about half-past eleven o'clock, the roof of the fine chantry on the south side of Holy Trinity Church, in Goodramgate, York, suddenly collapsed, and unless something is done this unique edifice will soon become a ruin. The church is now rarely used for public worship. It contains some of the finest old stained glass to be found in the kingdom. We should be delighted to hear that some effort is being made to save it from ruin. Not more than two months ago a fall of masonry from the tower did considerable damage, which the churchwardens were enabled to repair ; but the present calamity is beyond their means, and therefore, unless they receive extraneous support, we fear that this venerable pile of architecture will soon be beyond reparation.

## Correspondence

### SHAKESPEARE AS AN ANGLER.

(iv. 142.)

In my paper I stated that Mr. Roach Smith, in his "Rural Life of Shakespeare," gives four quotations only, and dismisses the subject in a few words. I was quoting from the first edition, and so did not do full justice to Mr. Roach Smith's research ; for my attention has since been called to his second edition, in which I find that he refers to eleven passages in which Shakespeare more or less refers to angling. I did not mean to suggest that Mr. Roach Smith had done his work negligently, and I regret that my words should even in appearance have implied such a charge.

I am glad to take the opportunity of supplementing my own quotations by two which I ought not to have omitted.

"She touch'd no unknown baits, nor fear'd no hooks."

*Lucrece*, 103.

"Lust is . . . no sooner had  
Past reason hated, as a swallow'd bait  
On purpose laid to make the taker mad ;  
Mad in pursuit, and in possession too."

*Sonnets*, 129.

Among Shakespeare's descriptions of river scenery, the following ought to have been noticed :—

*Salisbury*.—Like a bated and retired flood,  
Leaving our rankness and irregular course,  
Stoop low within those bounds we have o'erlook'd,  
And calmly run on in obedience  
Even to our ocean."—*King John*, Act v. sc. 4.

I should like also to add Burns's testimony to what Wordsworth calls "the power of waters over the minds of poets" :—

"The muse na poet ever fand her  
Till by himself he learned to wander  
Adown some trottin burn's meander,  
And no think lang."

*Epistle to Wm. Simpson.*

And to the notices of angling in our early writers, I should add two passages in "The Geste of Kyng Horn," '665 and 1133 (in Ritson's edition).

I take the opportunity also to correct two printers' errors in the paper ; in p. 145, line 35, for "Juliet" read "Paris ;" and in the same page (2nd column) quotations 7 and 8 should be as one quotation.

HENRY N. ELLACOMBE.

### A SKETCH OF THE LOW COUNTRIES.

(v. 10.)

The curious introductory letter prefixed to the version of *Three Months Observations of the Low Countries, especially Holland*, signed by "J. S.," which appeared in the January number of THE ANTIQUARY, raises some interesting points with regard to this racy production. The account has been hitherto credited to the pen of Owen Felltham, from its having appeared among the *Lusoria* of the later editions of Felltham's *Resolves*.

The discovery of the letter above alluded to, however, throws some doubt on Felltham's claim to the authorship. It, therefore, now remains to be seen whether another author can be traced to whom these initials would apply.

As a first result of some researches I have made, with the energetic assistance of my friend, Mr. James Greenstreet, there seems to be considerable probability that this satirical sketch of the Low Countries was the work of the "ingenious" poet, Sir John Suckling.

An important factor in this conclusion exists in the letter printed in W. C. Hazlitt's edition of the poet's works (vol. ii. pp. 177–179), dated November 18, 1629. Mr. Hazlitt is, however, incorrect in stating that this letter was printed by him "for the first time," inasmuch as it originally appeared in the *Gentleman's Magazine*, at page 16 of vol. lxi. Suckling's latest editor also makes a curious blunder with regard to the place whence the letter was written. Mr. Hazlitt gives it as *London*, and adds a note to this effect :—"Although dated from London, it seems doubtful whether this letter was really written there ; it rather seems to have been penned and despatched somewhere on Suckling's route homeward from Dunkirk." The letter was in fact written from *Leyden*, as it is correctly given in Black's *Catalogue of the Ashmolean MSS.* (No. 826), and in the *Gentleman's Magazine*.

If you can spare me the space, I hope to be able to lay before your readers, in an early number, the facts I have collected with regard to these "Observations."

WALFORD D. SELBY.

## TRADITIONS CONNECTED WITH BUILDINGS.

(iii. 8, 188; iv. 33, 85, 133, 279.)

In most of the instances quoted by correspondents, satanic agency appears.

The following note contains a tradition of quite a contrary character.

"'This village,' said my guide, 'is called Los Angeles [between Padron and Cape Finisterre], because its church was built long since by the angels; they placed a beam of gold beneath it, which they brought down from heaven, and which was once a rafter of God's own house. It runs all the way under the ground from hence to the cathedral of Compostella.'"—Borrow's *Bible in Spain*, ch. xxix.

GEORGE L. APPERSON.

The Common, Wimbledon.



## NEW YEAR'S CUSTOMS.

(v. 4.)

The Article on New Year's Customs refers to the prominent place held by the "first foot" in the series of customs connected with the superstitious determination of the course of fate during the coming year. That custom has great force in the East Riding of Yorkshire. In Holderness the same notion as to the "first foot" is entertained in relation to other days besides New Year's Day; and I should be glad if any of your readers could explain how it came to be thus associated. For instance, a woman going to market, whatever day of the week it may be, although Friday is the most important, always endeavours to meet a man or boy first. If she sees a woman coming she will call to her and tell her to get out of the way, and if the woman will not, or cannot go round another way, she will turn back. If a woman going to market meets two or three men or boys together, she thinks she will have great good luck, but to meet a woman first is sure sign of ill-luck.

C. S. WAKE.

Hull.



## BELLMAN LAWNE

Can any one tell me where there is or was a place called "Bellman Lawne?" I believe it to have been a place where horse-races were held in the reign of Queen Elizabeth and James the First, and think, but are by no means sure, that it was somewhere in Yorkshire.

EDWARD PEACOCK.

Bottesford Manor, Brigg.



## ANGLO-SAXON CHURCHES.

At Woodhorn and Whalton Churches, near Morpeth, there are Saxon tower arches. At Escombe, near Bishop Auckland, there is a complete Saxon church; some of the windows are similar to those in the chancel at Jarrow Church; Gainford Church, Durham, stands on the site of an earlier one; built in the north porch are some Saxon carvings. The greater part of the present church is transitional Norman work.

T. R. MORROW.

## BIDDENDEN.

I read with much interest the article on "The Biddenden Maids," and write a few lines to say that we have many other objects of archaeological interest in this place.

Our registers date from 1538, and are in a good state of preservation, containing many quaint entries.

Our churchwardens' accounts date from 1645, and are in a good state.

Our overseers' accounts date from 1758, and are interesting, as giving an insight to the mode of doing business by the inhabitants of that period. We have also the Old Market House, now degraded into a Cattle Lodge, having been taken away from the Green many years ago by one of the landed proprietors, and converted to that use on his own land. There are also many good brasses in the church, one commemorating a death in 1462 (as I read it).

We have also (among others) the house formerly the residence of Sir Edward Henden still bearing his initials, coat of arms, and date 1624, on the front of the house, and sun-dial on the south side.

JENKYN HAGUE.

Biddenden, 10th of January, 1882.



## PATENS AND CHALICES IN COFFINS.

(iii. 47; iv. 36, 38, 279.)

At the restoration of St. Nicholas Church, North Bradley, Wilts, in 1863, a coffin was excavated from beneath the floor beside the chancel. It contained a few fragments of bones, including a portion of the skull, together with a metal *chalice* and *paten*, which are now to be seen in the chancel of North Bradley Church, under a glass case. The coffin was a portion of an oak tree, slightly shaped at the sides, and hollowed to receive the corpse.

A. FARQUHARSON.

North Bradley.



## VIKING SHIP.

(iv. 254; v. 87.)

Mr. Howard Payn in his interesting note in the *THE ANTIQUARY* for February last, on the "Viking Ship," says at p. 87, that the right side of the ship was called "Starbord" because she was steered from that side, and that the English word "starboard" is thence derived. If this is so, how does he account for the word "larboard." The following derivation, given in *Chambers's Cyclopædia* (ed. 1874, vol. vi. p. 34), is more probably accurate:—"The term 'starboard' and 'larboard' were originally Italian: 'questo bordo,' this side (the right), and 'quello bordo'—that side (the left); which were contracted into 'sto bordo' and 'lo bordo,' and finally became 'starboard' and 'larboard.' The word 'port' is said to be an abbreviation of 'porte la timone'—carry the helm, suggesting the analogy of porting the arms on the left hand."

GEORGE MAULE ALLEN.

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